Philanax Anglicus:

Deus omnia OR A videt.

CHRISTIAN CAVEAT

FOR ALL

Kings, Princes, & Prelates,

How they entruſt a ſort of pretended *Proteſtants of Integrity*, or ſuffer them to commix with their reſpective Governments.

Shewing plainly from the Principles of all their Predeceſſors, that it is impoſſible to be at the ſame time

Presbyterians, and not *Rebels*.

WITH A

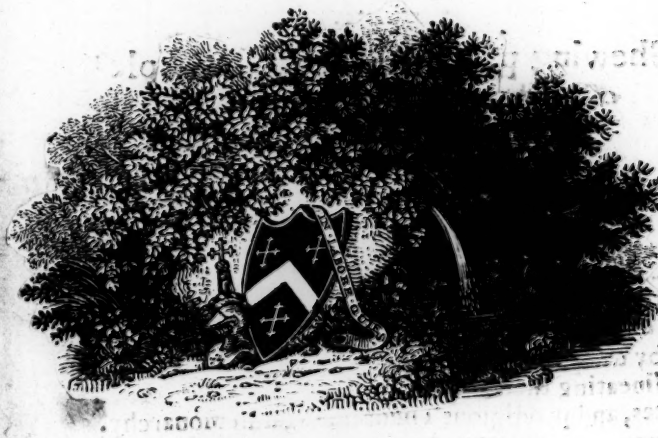
Compendious Draught of their Portraictures and Petigree done to the life, by their own Doctors dead hands, perfectly delineating their Birth, Breeding, bloody Practices, and prodigious Theorems againſt Monarchy.

Faithfully Pubiſhed by *T. B.* Gent.

Tunc male res agitur; cum ad guſtum populi Principatus exigitur. Caſſiod:

Qui ſtat, videat ne cadat, 1 Cor. 10. 12.

LONDON, Printed for *Will: Cademan* at the *Popes* head in the New Exchange in the *Strand*, 1670.



To the Right Reverend Father in God, *Gilbert* Lord-Bishop of *London*, and Dean of His Majesties Chappel Royal.

AFter a tedious Contraste with my self, whose Patronage I might most properly implore, to protect this fatherless piece; I must needs confess that your Lordship was the first and last of my thoughts, and I hope good reason will vindicate me in that boldness.

First, Because your Lordship is by Divine Providence, chosen to be the Dioceſan of this great City, where so much mischief and villany has been of late (and we still may justly fear is) concentred: and your Lordship is so far concerned in the care of those souls, that it may be hate yours, that those whom you cannot

bring into your Fold, by your swe
Paternal-Call, may be drawn to
by the power of your Pastoral-staff
or abandoned to the mercy of the
own beloved Wolves in Sheeps-cloath
ing.

Secondly, Because your Lordship
is honoured to be so neer his Maje
sties Royal Ear, and is, as to a
Church matters, his chief Intellectu
Agens; *so your Lordship is con*
cerned again, to inform his Majest
of the Civil dangers, that are like t
proceed from such religious Muti
neers. For this sect here treated of
are of the very race of the Hyper
phanii *that ingenious* Barclay *speak*
so largely of in his Argenis, *and de*
scended from the same Father Usi
nulca, *and are truely (as he is plea*
sed to say) a sort of people, wh
as certain creatures are nourished
with poyson, so they grew strong
in publick calamities, and are onel
fatted with War and slaughter. Th
firs

Bar. Arg. lib. 2. fol. 92. 93. 94.

firſt Children of the Church, bore neither rod nor ſtick to plant faith in the hearts of men; but theſe Proteſtants of Integrity (as they call themſelves) have publiſhed a Religion to the world, all briſtled with Swords, all ſooted over with the ſmoak of Canon, all beſprinkled with the blood of Chriſtians. Now in ſuch a caſe the Philoſopher adviſeth all States-men, Quicquid fieri poteſt, quaſi futurum cogitare, *to conceive that all things may, which can come to paſs: and though the wiſdom of Modern Statiſts has been ſeen a little in ſome neat and cleanly evaſions, fine deliveries, and ſhiftings of dangers when they are neer, yet the moſt approveable part of prudence will be ſeen, as it has alwayes been your Lordſhips courſe, in ſolid and well-grounded preventions of them before they fall, and to keep them aloof: and therefore* Joſephus *that learned Few moſt judiciouſly adviſeth*

S nec. Epiſt. 24.

Joſeph. de Bello Jud. l. 2. *viſeth likewiſe, that* Bonum eſt du
adhuc ſtat Navis in portu, præcave
tempeſtatem futuram, & non eo ter
pore, quo in medias irrueris procel
las, trepidare; *It is neceſſary for h
that goes to Sea, to foreſee a Stor
coming, if he can, and not to ruſh in
the fury of the Seas, and tremble
the tempeſt afterwards; that will av
little, but to be rendred ridiculous f
raſhneſs.*

*Your Lordſhip very well knows th
this kind of Caterpillers when th
have once taken head, will not eaſ
be taken off: and it is as true as o*
Turpius ejicitur, quam non admi
titur. *They are of the nature of th
birds, whoſe feathers are ſo imperio
that they will not quietly mix wi
the plumage of others; if they a
they then conſume them as with
dull file: Nor are they unlike th
unſociable Tree, which the wiſe S
cretaries of Nature have called
the name of* Iff, *that inſenſib
dra

draws the juice of all plants to it. But I need not enlarge more concerning the danger of their admission into power; for there is none that has converst with them, but knows, that the Sea it self is less furious, a Thunder-clap less dreadful; nay the gall of Dragons, and poyson that swelleth up the necks of Asps, is much more tolerable.

My Lord, all this that I have said, is not to inform or advise your Lordship, whose knowledge is super-excellent in all things; but to justifie to the world, the œconomy of your Prelatical Proceedings: For under whose wing soever this Cockatrice Egg gets life, it will repay it with a death, and sting to the heart of him whose bosome hatch'd it, ensnaring him in his own goodness. These Cockatrice Christians doubtless intend nothing more (for they are not afraid to speak it) than to play their old game over again, and

rebel again against this most Excellent and Clement King, and the Church, and will grow every day more and more insolent upon his Majesties, and your Lordships pious mildness and gentleness: For we have seen sufficiently, that how great vertue soever may be in a Prince, or Prelate; it will be all contemned by them, if there be not seasonably added an opinion of their justice and severity: For no Persons in power are better beloved of the people, than they that shew in time, that they have in themselves matter worthy of fear. They must be made I say to know, ere tis too late, that the Miters of Prelates, are like the Crowns of the Kings of Egypt, which carry Aspicks upon the top of them, that insensibly sting those who too neer approach with intention to offend them: and by this means your Lordship shall prove to the world, that you have not spent so much time

in

in your former divine solitudes, and the sweet delights of your studies, to gather so much honey, but that you yet retain the vigour of a sting; which casts me naturally upon the third and greatest reason of my present presumption: Which is, that I have had the honour long to know your Lordship, (though the Author of this piece now departed much longer and better) when you were a principal Governour amongst us, in that most famous University of Oxford, *the glorious Seminary of so many great Spirits, that have held predominance in all manner of learning and sciences, and Warden of* Allsouls-*College: which hath always been a most principal part in that* Pantheon, *and like the Altar of the Sun, from whence light has been borrowed to illuminate all other Lamps. I have been long knowing (I say) to your most incomparable piety and parts;*

and

and indeed what is fitter then that that Soul should be full of light and flames, that is to serve others, for so great a guide? for by your Lordships great reading of men as well as books, there are become incorporated in your sole person, the vertues and faculties of thousands others. Your fair soul ever, appeared to be (like the Ibis, *that precious bird of* Persia *that builds her nest always in* Palmes) *perpetually conversant in great contemplations, and had no more impressions of earth, than the supream sphere of Celestial Bodies. As nothing was too high for your understanding, so nothing was too low for your bounty and beneficence. God Almighty has bestowed upon you the gift which the Scripture attributes to the Patriarch* Joseph, *to oblige hearts by sweetness; not unlike the Engins of* Archimedes, *which made water mount in descending; so your Lordship ever caused your humility*

Psal. 104. Ep. ad Heb.

to

to descend, but still to make it ascend to the course of the prime sublimity; and your vertues upon earth, will make your Crowns in Heaven. Your Lordship has always communicated your self with so much sweetness, facility and affability, that you encreased always respect by familiarity, which usually dissolves it; and like a precious Amethyst, shined so much the more, as it hath been often worn. It has been onely the mischief and misfortune of our late times, that hindred your Lordship from being sooner preferred to the Pontifical Robe; for the opinion of the world did point your Lordship out for it with your first blooming beard: your early learning and gravity so much anticipating your years, and vertue rendring you Reverend before time. But it is your Lordships glory to have deserved the honor of a Bishoprick, sooner than to enjoy it.

Par-

Pardon my Lord, that I have dare to draw your youthful Character wit my rude pen; but those excellent en dowments of your Soul, so much ac knowledged by envy, cannot but be ad mired by truth. And now that you Lordship is so far stept into years, w find yet the vigour of your divine ver tues augmented by time, in their happ influences upon us, as it is said, tha the best Incense comes from old Trees and Torches made of Aromatick-wood, cast out their odoriferous Exhalations when they are almost wasted. Before you were an example onely to youth, but now your Lordship is become a pat tern to Priests, and a president to Pre lates; under whose heart remains a Temple of true Piety. Who then so proper for the highest Prelacy, as he that can enter-marry Sobriety with Cha stity, and Piety with Learning? How pure ought those persons to be, who are not onely of the House of God, but of his Cabinet, and as it were of

the

the very bosome of God? In the Sacrifices to the Sun, there was never made an effusion of Wine; How far from that then ought they to be, who are to sacrifice to the great Master of the Sun? And Chastity as holy Zeno *telleth us, is happy in Virgins, strong in Widdows, faithful in the Married; but with Priests and Prelates, it ought to be, as it is in your Lordship, wholly Seraphical.*

Some Bishops we have known, that have lived in Bishopricks like blind Cyclopes in a hollow cave, insomuch that they have gone very far towards a perswasion of the world, that piety was a thing almost impossible to be aspired to, like ill-Physicians that make the sick despair of health, because they cannot cure them. Julius Cæsar *wondred to see men dandle Apes, having Children in their houses; and who can but admire in Prelates, to whom God has afforded so many Spiritual Children, to*

see

ſee them kiſs Monkeys, and it may
ſomething worſe, play with Dogs, a
carry Hawks, &c.

From all theſe vanities your Lor
ſhips known innocency and piety has
ways defended you, and you appear n
in the Church as you ought to do, li
thoſe ancient Statues of Polycletes *a*
Phydias, *of which there was not*
lineament but ſpake. Your Lordſhi
example has been a perpetual Sermo
which is the beſt of preaching (as S

Greg. N. z. in Jamb. Greg. Nazianzen *divinely obſerves*
the great St. Athanaſius) *that his voi*
was as a Thunder-clap, and his life
Lightning flaſh; becauſe words nev
thunder well, if examples enlight
not. There is no Libertine but will
daunted at the ſight of ſuch a life, le
truly according to Chriſtianity: it is
mirrour that kills Baſilisks by the repe
cuſſion of their own proper poyſon.
may your Lordſhip thunder on ſtill, a
enlighten this diſtracted people wi
your pious Precepts and Practice; th
the

these poor seduced Christians, may be reduced out of the Claws of the Cockatrice, and recovered into your Christian Fold. And sure I cannot at all despair of the effect, if their refractory spirits will be at all won with sweetness. It is said, that Amber sweetly draws a trifling straw, and Adamant gently wins the hardest iron, and with a Honycomb fountains of the most troubled waters are cleansed. Nothing disarmes a Passion, (and their whole Religion is no more) so much as Patience and temper, which your Lordship is known to be the accomplished Master of; and so shall by that means throw prostrate at your feet, those hair-brained Zelots, who seem now to roar over your Lordships head. Flecti autem qui recusant, frangi oportet; nec invalescenti Ecclesiæ & Reipublicæ morbo, molli suspiàm. Diætâ succurrendum est, sed Chirurgiâ. So may your Lordship proceed and prosper in your happy Prelacy, and grow up to be as exemplary

S. Fulgent.

plary an instrument of your Royal Masters peace, his Kingdoms happiness, the Churches good, glory of your gown, and honor of your University and Colledge as that great and glorious Prelate Henry Chichly *was; your most famous founder; which is meant for as much temporal felicity, as can be wished from the heart of*

My Lord,

your Lordships most humble honorer, and most dutifully obedient Servant,

Tho. Bellamy.

The Preface to the Reader, rendring the occasion of the following Discourse, with some neatheld marks or characters of that sort of Christians, who call themselves Protestants of Integrity.

THough the Authour of this ensuing Treatise, intended it principally for a Caveat to all Christian Princes and Prelates; yet it is as properly (applicable to all sorts of Christian people too, who ought to take it for a Warning Piece, to arm themselves against that most horrid cheat of Presbytery, now called Protestancy of Integrity: For how can the supreme Prince either of Church or State, be capable to govern well, unless their Subjects be taught how to obey; which is absolutely impossible they should ever learn to do, so long as by the Principles of an unreached Religion, that they shall suck in with their first milk, they find themselves bound to rebel? Now that the Presbyterian Profession is clearly such a

one, and not onely inconsistent with Monarchy, but all sorts of Civil Government, you shall find most evidently made out to you by the Process of this discourse. The occasion whereof was (as I have been informed) this. There was a Presbyterian Pamphlet published about a Twelvemonth since, under this glorious Title, *A Letter from a Protestant of Integrity, in answer to a Letter from a person of Quality*, to the same Principal Peer of the Realm now sitting in Parliament, *&c.* Upon the sight and full perusal of both these Letters, our Authour truly concluded, that he who writ the former, was indeed as the Title spoke him to be, (a Person of Quality) and that was evident by the evenness of his stile, clearness of sense, strength, rationality and candor of his discourse: and the other to (as he likewise entitles himself) a True Protestant of pretended Integrity, not onely for the barbarous *Billings-gate* language, most abominable lyes, and unchristian virulency that fell from his pen, without any respect had to the reasons which he pretended to answer; but also for his most presumptuous daring to defend the most notorious Traytors and Rebels in the whole world; and to that purpose has an entire

Paragraph to prove, nay does most magisterially affirm, that the Presbyterians by name, ought to be numbred amongst the best of Subjects, if they would be as conformable in Ecclesiasticks, as they were sound in their Politicks.

Our Authour therefore finding himself offended, with that insufferable affront offer'd to his Majesty, and indeed to all Christianity, by such an irrational, undutiful, and trayterous vindication of those Persons, and their Doctrines, fairly endeavours to prove how unsound they are in their Politicks; and that it is as utterly impossible that they should be ever brought to a conformity to the Civil, more then to the Ecclesiastical Government; and all this he does out of the undeniable dictates of their own dead Doctors, though but lately flourishing, and their most Primitive Fathers; Let him look to it then that dares (now they are declared) to defend them.

Now if they shall please to disabuse their own souls, I beseech them to peruse this following Treatise, with all patience and impartiallity, and then I am confident that they will quickly find by their own reason, those false spectacles to fall off, that have been so long clapt over their eyes; by their

own false seers, (possest with the Spirit of lyes) who are continually working of more for their deception, and forgeing on still in the shop of Hell, their Religious Instruments of Rebellion, which shall perswade men alwayes (if they will believe them) to take glasse for Diamond, and such Kestrels as they are, for Faulcons. But he that will find out the bottom of any religious or civil debate, must prepare himself to carry a spirit throughly discharged of all anticipations, bold animosities, and false apprehensions, which will raise mists even upon the most resplendent lights of Truth.

Pausanius tells us of a false Mirrour kept in the Temple at *Smyrna*, which did represent the most beautiful and amiable faces with notable deformity; and on the the contrary, gave to Creatures ugly and mishapen, some false lustre of a borrowed and wholly imaginary beauty.

The Ministers of the Presbyterian Religion, make no little use of such mirrours as those in their Temples (as they call them) and represent in the false glass of their Doctrines, the true Church of Christ (that has all the Epithets of beauty and comelinesse given to her, in the divine book of Canticles, as the onely lovely, and

nd chaste Spouse of Christ) to be a Mon-
er composed of all sorts of abomination:
nd their own pitiful and ugly geer, for
he onely pure and legitimate product of
he Gospel. If the People have their ears
erpetually beaten, with the seven Hills
f *Rome*, with Antichrist, with the hor-
ed Beast, with Idolatry and Superstition,
hich they maliciously obtrude upon all
Hierarchy; and their own Heresies,
laſphemies, Prophanations, Sacriledges
nd Rebellions against God and their King,
re all cover'd with the specious out-side
f Godlinesse, which they now call Prote-
tancy of Integrity; how can the poor
eople chuse but embrace them as the
lessed fruits of the Spirit it self? if they
emain fixed in these perswasions, how can
hey chuse but hate what they know not,
r that which is represented to them for
uch? Some there are, that in the opinion
of the World (at least the ignorant or indif-
ferently knowing part of it) are gazed at,
nd admired in their Pulpits, as flying
fires in the air, when indeed they are meer
nothings, or truly (which is far worse then
nothing) stark naught, and villanous *Ig-
nes fatui*, onely disposed to lead men to
their destruction. The Hebrews therefore

had a moſt excellent ſaying, that Vinegar was an ill Son of a good Father, for it is commonly made of the beſt wine; ſo nothing can be worſe than a corrupted Church-man: capable they may be perchance, to perplex the moſt evident propoſitions, and that is indeed a moſt eminent piece of their learning, which is no more then that of common Sorcerers or Conjurers, (as they call them) who can caſt miſts upon the cleereſt mornings, or like the divinity of Dogs, who do uſually bark at the Moons brightneſſe: The bleſſed eyes of Bats they have, to mock at the greateſt lights, and the malice of the old *Atlantes*, to ſhoot their arrows againſt the Sun. Nothing is ſo abſolutely confirmed on all ſides, as that no man can be ſaved without true Religion, and yet nothing (by the malice of the Devil and ſuch Doctors) is ſo controverted, as the verity of Religion: notwithſtanding, if we erre in the choice, we make ſhipwrack before we weigh anchor; and ſo long as we remain in errour, nothing can ſave or deliver us from eternal damnation, as St *Fulgentius* declares at large, in the book which he compoſed of Faith, *ad Petrum Diaconum*. For we muſt all know,

St. Fulg. in lib. de fid. ad Pet. Diac. c. 48.

know, or be maliciously ignorant, that the true Church, is as the Pole-star that is ever in motion, but never sets. It is high time therefore, and as I humbly conceive, hugely necessary, to lay down some σημεῖα, or certain marks, to distinguish these pure Protestants of pretended Integrity, from the true Professors and Practisers of Christianity.

Now first, we are sure, that all true Religion hath this property inherent, to tend wholly towards Monarchy, that is Hierarchy; and whosoever goes about to introduce any other form of Government into the Church, as if it were fit, or reasonable, it is cleerly to thrust thorns into the feet, and to put straws into the eyes of it; and this property is so well agreeable (we all know) with our holy brethren of the Presbytery, who pretend to be the purest Protestants of Integrity, that I shall not need to make any further elucidation. So I shall passe to our second σημεῖον, or mark of distinction, which you may please to take to be cleerly this.

All Innovation is utter poyson to true Religion; and it is as cleer, that the whole perswasion of all these wretched Religionaries, that call themselves Protes-

stants of Integrity, is nothing else but a heap and huddle of Novelties: for as to Antiquity, and Succession of their Doctrines, they do not, or ever did (for as much as I have ever heard) pretend at any time to it; but just like *Æsops* Ass, that vaunted he had great secrets of wisdom to communicate to other beasts, and that he might the better authorize his Philosophy, and gain credit to himself and discourse, he hid himself in a deep dry pit, from whence he came out at last, with a goodly grave Philosophers cloak about him, saying, that all the while that he had been so invisible, he had very much addicted himself to the study of sciences, and the knowledge of truth.

Tertul. in Marc. l. 4 c. 23.

This was the very Parable that *Tertullian* spake to the Hereticks of his time (and that is pretty ancient) They come forth, saith he, as an Ass out of *Æsops* pit, and can neither tell who they are, nor whither they would, from whence they came, nor who sent them, nor what right they have to extinguish that glorious light of our blessed fore-fathers. Just such a shameless and ridiculous beginning, have our pretended pure Protestants of Integrity, which well proves their nullity, and

that

that they ought to be ſo nobly attended, as to have for retinue, Rapine, Robbery, Murder, Sacrilege, Rebellion, and Regicide. All innovation, we know, is dangerous in any State, whether Civil or Eccleſiaſtical, but principally in matter of Faith; but you may pleaſe to take this for a Rule; They that follow the main current and generality of a Religion ancient and well-grounded, cannot periſh, but by the falling of Heaven; nor ſtumble in their belief, but by entombing themſelves in the ruins of Chriſtianity; which God neither can nor will ſuffer to be loſt, according to his Promiſes. They which adhere to Novelties, ſail in a Sea full of Monſters and Tempeſts, without Pole-ſtar, without Rudder, without Pilot, or any other guide, than their own ſingle judgment, which cannot chuſe but very certainly deceive them: and doubtleſs if there be any flames in Hell, employed for the puniſhment of ſinful Souls, there is no queſtion, but they ſhall be inflicted chiefly on thoſe, who do endeavour daily to rend the garment of Jeſus Chriſt, to break the ſacred ſeams and connexions of the Church, to ſtrike at all the lawfull powers ordained by God, to throw diſorder, fire, and blood into the

State

State of their Prince; nay upon his very person, commit that sacred murder (called Parricide) upon their King, and sheath their swords in the bowels of their Countrey, which puts me naturally upon the Third κριτήριον, or mark of a true Religion, and that is obedience to Magistrates, both Ecclesiastical and Civil, and a due reverence in divine Worship, and to all holy things. As to the point of Obedience, how well it squareth with our Protestants of Integrity, and how demonstrable it is, that they are, and must be Rebels, according to their own Principles, this following Treatise does most sufficiently make appear, to which I refer you. But for the manner of their Divine service, (as they call it) it is so barbarously ugly, and abominably nasty, that it would turn the stomack of a good Jew, or reasonable Turk, so much as to look upon it. Nay all the reverence that they bear to holy things, is onely to prey upon them by sacrilegious rapine, and horrid prophanation: But let them look to themselves, for such Godly doings; for those Crimes which do affront the Divinity, ever beit their punishments behind them. Did not *Crassus* feel amongst the Parthians,

thians, the Religion of the Temple at *Jerusalem*, which he had so sacrilegiously violated? God making the steel of those Barbarians to revenge his injured Sanctuary, as *Josephus* has well observed. A hand from Heaven character'd a dreadful Decree, against a great Babylonian Monarch, which has served for a Tragedy ever since the Prophet *Daniels* time, and will be so continued as a terrible spectacle to all posterity. And afterwards we find *Heliodorus* in the *Machabees*, to be prodigiously punished by exterminating Angels, who in the mid-day, scourged him in the sight of all the world; employing their heavenly whips upon his body, for the same crime, as he had bestowed his hardiness, and audacious hand, to steal a jewel from Heaven. Whatsoever they think of the story, I am sure the moral of it is not Apocryphal. *Herod*, in like manner, opened King *David's* Sepulcher, and took the spoil thereof; but note his miserable end, and what disasters did ever after attend him, as *Josephus* will relate to you: *Urraca* went to rob the Sanctuary of S. *Isidore* in *Spain*, to defray the charge and expence of his wars; and his guts burst out of his belly in the Church-

Joseph. lib. 18. c. 28.

Dan.

2 Mach. c. 3.

Joseph. 16. c. 11.

Hist. gen. Hispan. part. 4.

Church-Porch: as is observed in the History general of Spain. *Leo* the fourth Emperour, took a most precious Crown out of the Church of *Sancta Sophia* in *Constantinople*, which was dedicated to it; and he died soon after of a cruel Carbuncle, as *Sigonius* witnesseth. *Gondericus*, King of the *Vandals*, when he took *Sevil*, took also the spoils of the Churches, and seized upon the riches thereof; and to requite him, the Devil streight seiz'd and possest him, as *Taraphæ* tells us. What Punishment had *Julian* the Apostata, amongst his other sins, for his notorious Church-robbing at *Antioch*, the Tripartit History will inform us. To conclude, (for what need I use more instances of terror?) read onely the story of *Nicephorus Phocas*, who resumed all donations that were made unto Monasteries and Churches, committing Rapines and prophanations upon sacred things; but see what afflictions and furies haunted him ever after: and therefore his Successor *Basilius* thought fit to abrogate those Lawes of *Phocas*, which tended to the suppression of Monasteries, as the Root of all the calamities that happened in that time. I have been a little larger upon this

Sigon. l. 1 de regno. Ital.

Taraph. in Houric.

Trip. l. 6. c. 31.

this particular, because our Pure Brethren of the Presbytery, these pretended Protestants of Integrity, do please themselves so much with this their sacrilegious Dalila, though it is not a little admirable, *quorum facti imitantur, eorum exitus non perhorrescere.* So I passe to the next mark of true Religion, which I take to be a faithful, constant, solid course of devotion towards God, by a dutiful addresse to him in Prayer, and practical imitation of his Holy Life.

The Spirit of the best man, (we know) is in no better condition than a Sun-Dial; which is of no use at all, but when the Sun reflects upon it: nor can any man expect that his understanding should receive any true light, but what is reflected from the Rayes of God; and that must be by the means of Prayer. The practice therefore of this holy Duty, has been ever stiled and esteemed by all the holy Fathers of the Church, as the key of Heaven, and confusion of Hell; the standard of our Christian warfare, the conservation of our peace, the bridle of our impatience, the guardian of our temperance, the seal of chastity, the Advocate of offenders, the consolation of the afflicted,

and

and the Passeport of the dying, &c. for the Just do live and die in prayer, as the Phœnix in her perfumes. A Christian therefore without Prayer, may be compared to a Bee without a sting, which can neither make honey, nor wax. The Apostle therefore bids us to pray alwayes; which St. *Gregory Nazianzen* interpreteth thus, that we are to have God in our minds so often as we breath. It is not therefore unfitly stiled the Spirit of Prayer, for it is the breath of the inward man; *Os meum aperui*, saith the Scripture, *& attraxi spiritum*, I opened my mouth, and drew in the Spirit; we are all of us ready to be choaked with filthy flesh and fat, and to be devoured with the flames of concupiscence, unless upon all occasions, we do open our mouths, to take in that gentle air of God: a good Christian is therefore resembled to the Palm-tree, which as it is the tallest and straitest of all trees; so bears its best and most solid strength in its top: just so has a true Christian his whole vigour in God, and for God, his life is a perpetual Sabbath, *Sabbathum delicatum*; a most delicious Sabbath, as the Prophet calls it, nourishing and reposing the Soul; with the

constant

constant draught of this holy Spirit of Prayer; a true Christian makes it not onely his lock and key of the day, but his bolt at night; nor onely so, but his very meals and recreations. The Primitive Christians therefore were usually called the Crickets of the night; because at any time of it, if any interruption of sleep happened, they ever made it out, with ejaculatory Prayer, and elevation of their hearts. Those that love God truly; will have recourse to him at all hours, and upon all occasions, not confinings their devotions to time or place. *Jonas* and the three Children, found sufficient Chappels in the Whales belly and in the fiery Furnace, because the love of God, the wisest Architect had erected them; and God was as neer them in the intrals of fish, or the midst of flames, as he would have been in his most holy Temple. Now methinks I hear our Pharisaical Protestants of integrity crying out, O we have enough of that to say for our selves; there are none living so conversant in that holy duty of frequent, and Family Prayer, as we! Yes indeed, like some of those devotes which *Horace* speaks of, *Jane*

Pater Clare, Clare cum dicit Apollo- ——————————— *Labra movet metuens audire, &c. Da mihi fallere, da justum sanctumq; videri*; Pray much, and very often; but immediately fall to cozening, lying, and cheating, and to study how to entrap men: a devotion much like his, whose way to his wench, lying through a Church-yard, said his prayers alwayes going and coming. This is not the true devotion that is spoken of; but as St. *Gregory* well expresseth it, to sacrifice the Calf without the flower; which is to make Prayer with the lips, without application of the heart: so granting the Prayers of these Protestants of Integrity, to be never so good or frequent, they do no otherwise than one *Neanthus* did, who having inherited *Orpheus* his Harp, and thinking to do wonders with it, played so ill, that dogs affrighted with his untuneable skreaking noise, tore him all to pieces: So it is not enough, to have a great many holy Prayers in our hands, which sound like the strings of Gods Harp, and may be consign'd to us by Jesus Christ himself, and all the Primitive holy Fathers, and to repeat them

as often too as they did; but we must use them with that true devotion of heart, as is required, least we find our punishment in the very sacrifice of Propitiation. Nor must this high Christian duty be performed in that strange, sawcy, familiar and Pharisaical manner, as is customary with these Protestants of Integrity; but rather in our most retyred privacies, and a becoming silence, better then any exteriour ostent, resembling those rivers which run under the earth, choosing to steal from the eyes of the world, to seek for the sight of God only: So true devotions ever study solitude and retirements, and are alwayes best, when shut up within themselves. I have the rather chose to insist upon this, because the pretence of these Protestants of Integrity, to the performance of this duty, is the grand cheat and imposture, that they put upon poor Christian souls, to draw them into their unchristian Conventicles. So I come to the second part of our last remark upon true Religion; which is, a practical Piety towards God, and Man; for as the heart and marrow of Religion consists wholly in the interiour, so we can make no other judgment of that, than by the apparent practise of Piety, and true

Godly and religious lives of men, *&c.* and all this is but a natural effect of that precious Spirit of Prayer before spoken of. For true devotion (as the great St. *Thom.* of *Aquine* has described it) is nothing but a prompt will for the service of God: his words are these, *Voluntas quadam prompta tradendi se ad ea, quæ pertinent ad Dei famulatum*, A very prompt and affectionate vivacity in things which concern the service of God: nay, we may find so much as that, said by *Porphyry* himself a Pagan, and one of the most Atheistical ones that ever lived; *Deus* (saith he) *omnium Pater nullius indiget, sed nobis est bene, cum eum adoramus, ipsam vitam precem ad eum facientes, per inquisitionem, & imitationem de ipso*; That is, God the Creatour and Father of this great Univers, hath no need at all of our service; but it is our good to honour, serve, and adore him, making our lives to be perpetual prayers to him, by a diligent enquiry after his Perfections, and a holy imitation of his Virtues; All this St. *Austin* (the Oracle of the Latine Church) recites out of that Heathen, to teach us faith from the Philosophy of the most perfidious, and religion from the writings of the most irreli-

Aquin. *l.* 2. *q* 82.

St. Auguſt.

gious

gious man in the whole world: just as if an honest man, should pull a thing from out of a thieves coffer. And indeed it is a most evident truth, that the best life is the best prayer, and therefore St. *Greg. Nazianzen* tells us, that ἄφωνον ἔργον ὅτι χρεῖττον πολλῶν λόγων, A dumb work speaks a Christian better, than the most eloquent oration; for a golden tongue, and a leaden heart make an ill match together: yet we know that some there are of these pure Protestants of Integrity, who have appearance enough of the Spirit, and will pray in the similitude of Angels, but practice like Devils; resembling the Ass in the fable, that carries daily to the hot-house, wherewithal to shift and cleanse others, and yet goes himself perpetually bemired and slovenly; so whilst they preach to others, (as the Apostle tells us) become castaways themselves: or yet more like the impertinent drone, they can go buzzing up and down, with their empty prayers; and yet as aforesaid, neither make honey nor wax. To what purpose is it therefore to be so, *vox & præterea nihil*, to warble like a Nightingale, or a well strung Lute, and to be deaf to all harmony? Is not that to be at best (as the Apo-

Greg. Naz. in Jamb.

ſue tells) but as ſounding braſs, or a tinckling Cymbal? Undoubtedly all the devotion of a Soul truly Chriſtian, tendeth to practiſe, as the line to its Center; and therefore St. *Cyprian* moſt piouſly proclaims thus, *Philoſophi factis, non verbis ſumus, nec magna loquimur, ſed vivimus,* Our Philoſophy and Chriſtian wiſdom, ſaith he, is a prudence of works, not of words; and we are to live, not talk great things. We are to march in our Chriſtian warfare, like the brave Soldiers of *Gedeon*, with the torch in our hands, as well as the trumpet upon our lips. But now all this is Superſtitious, nay Popiſh, in the eſteem of our pure Proteſtants of Integrity, who will do no good works at all, for fear of meriting by them, and profeſs none but a ſolifidian way to heaven, which my faith can never reach to believe, will bring them thither: ſomethings, it may be, they'l do as their elder brothers, (the Phariſees before did) but with ſuch a pityful deal of oſtentation and vain-glory, or the ſame abominable painted hypocriſie too, that it is plain, they court their own intereſt in all that, more than their conſcience, and apparently love themſelves ſo, more than they do God, for which they are like to receive

Cyprian *in lib. de Patientia*

receive their reward in this life, which is to have the execration of all mankind; for verily there is no vice deserves it better, than that, which distends snares over Altars, and under colour of zeal and piety, seeks to entrap men. God Almighty therefore requireth of us, that all which we do, should be done with sincerity and alacrity; with sincerity first, and for Gods sake, and our left hand ought not know what our right hand does: but these Protestants of Integrity forsooth, will none of that sincerity, nor do any thing that may appear good, but the whole Town shall ring of it, and all the Trumpets sound to it, to proclaim their great Integrity. The Divine Majesty (in the mean time we know) has ever reproved, condemned, and chastised with a most particular indignation of his heart, that abominable plaisterd kind of life, amongst Christians sure, as well as Jews, to whom (we find) that therefore it was given for a Law, that the Swan and the Ostrich should never be made use of, in divine Sacrifices; upon which Mosaical Ordinance, all the interpreters of Scripture, are joyntly of opinion, that the Swan was first rejected, notwithstanding the whiteness of

her feathers, and ſweetneſſe of note, ſo much aſcribed to her, becauſe under thoſe pure white plumes, ſhe hides ſo black a fleſh. Then for the Oſtrich, which carries onely an oſtentuous boaſt of fair large wings, and very little or no flight at all, ſhe could never be admitted into the number of divine Victims. So much does God abhor apparencies fruitleſs and affectleſs. What ſhall we ſay leſs of theſe pure Proteſtants of Integrity, do they not perfectly appear like thoſe Swans and Oſtriches? Or rather like to pitiful Snayles, who in their courſes, make long ſilver traces, and are indeed in their interiour, nothing elſe but meer froth. They have their backs, like Cuſhions, cover'd with Velvet, Sattin, Taffata, or Cloth of Gold, and ſtuff't within, with nothing but Hay. They make a fair oſtent of leaves and verdure like a wood, but are repleniſht with nothing but ſerpents. In fine, theſe Hypocrites, and formal Profeſſors of Religion, are very Seraphims in appearance, but Seraphims without eyes, without heart or hands, and have wings of mighty zeal inflamed with a prophane fire, onely fit to burn the Propitiatory it ſelf, which indeed is their conſtant ſtudy to do. To conclude the

ſincerity

ſincerity aforeſaid in theſe practical parts of piety, is not more requiſite or agreeable to God, then alacrity in his ſervice, nor indeed more a mark of a true and undefiled religion. God loveth a cheerful giver, not onely of his mony, but of himſelf: God loveth (I ſay) a cheerful Liver, as well as a cheerful giver. For what hinders (as our incomparable Lord Chancellour, was pleaſed in Parliament moſt judiciouſly to alleadge) that a merry man may be a godly man? nay the Godlieſt? For there is no game, nor recreation in the world, can be compared to the ſoul of a good Chriſtian? whoſe conſcience is not onely a continual feaſt, but a Portative Theater, wherein are inceſſantly repreſented moſt admirable ſhews, as *Tertullian* tells us in his Book *de Spectaculis*. Undoubtedly there is not a thing in it ſelf more unacceptable to God, then that dullneſſe and heavineſſe of ſpirit, taken up as a practice amongſt theſe Proteſtants of integrity. God is not pleas'd, that we ſhould enter into his ſervice, as if we were to be lifted upon a rack to be tortured. Nay I do affirm it muſt be of neceſſity a moſt horrid injury done to the divine Majeſty, to think there can be no true Piety, or

L. Chancellour.

Tertul. in Spectac.

devotion in the world, if our bodies be not torne in pieces, and our ſpirits quite to be beaten down; And therefore, *Gilbertus* (an excellent Doctor) writing upon that Sentence of Saint *Paul* to the *Corinthians*, *Glorificate & portate Deum in corpore veſtro*, Glorifie and bear God in your bodies, makes this moſt elegant and remarkable obſervation, you muſt bear Jeſus Chriſt, not dr gge him. *Portari vult Chriſtus, non trahi*, ſo he proceeds, *non eſt fœnum Chriſtus, ſed flos campi, & faſciculus mirrhæ, inter ubera ſponſæ, &c.* Now he plainly draggs him, who makes himſelf ſurcharged with him, and who indiſcreetly afflicts himſelf in the ſervice that he renders to the divine Majeſty, not conſidering, that Jeſus Chriſt is the Flower of the field, or the Poeſie of Mirrh, between the breaſts of the Spouſe, and not a load of hay, to be drawn, under which we muſt needs groan, like to wheels ill greaſed; this was ſo fooliſh a ſuperſtition, and ſo old a one, that the Philoſopher himſelf (though a Pagan) could not but find extream great fault withal, and condemn for horridly extravagant ſuperſtition. *Superſtitio* (ſaith he) *quos colit violat, amandos timet.* It is a

Gilbertus

1 Cor. 6.

ſtrange

ſtrange fond Superſtition indeed, ſaith this wiſe Pagan, and raiſed by ſimple people onely, which through groſs errour feats, what it ſhould love by virtue, and can hardly have any knowledge of, or approach to the Deity, but by violation of his Clemency (a thing moſt hateful to him) through a falſe preſumption of his ſeverity. They muſt be very ſilly ſouls ſure, and have very little or no feeling of the divinity, that can apprehend God, whom we hourly find to be infinitely merciful, to be as Terrible as a *Minos* or a *Radamanthus*, mentioned in Poetical Fables, who were alwayes repreſented in thoſe Fictions, to be moſt Spiteful Deities, to come and pry into all humane actions, to number all mens ſteps, and taking pleaſure to prepare puniſhments for them, were wont to raiſe themſelves immortal Trophies, upon poor Mortals ruins.

It would be a pretty piece of Chriſtianity, one would think now, to be preached amongſt us, that devotion, and all labours in Religion, ſhould be undertaken by us without any relaxation; perpetual diſturbancies undergon by Chriſtians without any repoſe, and miſeries without any remedy, or comfort at all. This ſure muſt be thought the extream

tream of all extreams, and fit onely for our Protestants out of their wits, that now call themselves Protestants of Integrity, but I fear will be found to be Protestants of pure knavery; I mean those Hypocrites and formal Professors of Religion treated of, whom we may very well compare to those Oxon of *Baal*, who are cut and mangled for Sacrifice into little Gobbets, but notwithstanding receive no fire from Heaven: just so these pitiful creatures, this sad sort of Christians, do most miserably macerate, and almost kill themselves, to sacrifice onely to the opinions of the world, and their own brutish appetites, without ever tasting the consolations of God. A true good Christian in the mean time endeavours so to distribute his fastings, watchings, prayer, repast, recreations and studies; with so prudent an oeconomy, for the service of his God, that he holds his life most admirably interlaced between Action, Contemplation, and repose, that he makes on earth a perfect figure of Angels ascending and descending, and receives already so great a taste of those benefits, which he is to hope for in the other world, that he seems to have his soul in heaven,

whilst

whilſt he dwells upon the earth, to fathom miſteries, and with his beatified underſtanding, to enjoy an Antepaſt of Paradiſe it ſelf. Who then can with more juſtice and reaſon ſhew forth a jolly, cheerful countenance, and make the clarity of his heart, break forth at his eyes and lips, then ſuch a Chriſtian? How well this Κεφάλαιον or Character agrees with the ſad Profeſſors of this age, let the whole world judge; who are juſt ſuch as *Seneca* Seneca. deſcribed ſome of his time. *Triſtes & omnia deplorantes, quibus nulla non cauſa in querelam placet, ſemper preſentibus infeſti*; Sad and melancholly Companions, alwayes complaining of every thing and nothing, diſpleaſed ſtill with the preſent ſtate of Affairs; and then concludes upon this kind of mal'contents, *Ægri proprium eſt animi nihil diu pati, & mutationibus ut remediis uti*, Their ſickly diſpoſitions are alwayes given to change, and ſo uſe mutations for remedies: So that theſe ſad Chriſtians, are altogether as dangerous to all Civil States whereſoever they live, as to the State of the Church, and are onely fit to hold compliance with that ſort of people, whoſe Religion is to worſhip a Cat. The laſt Κεφάλαιον or Symptom

tome of true Christian Religion, is Humility; the ſtars we know, are beheld in the bottom of a Pit, and the moſt radiant ſplendors of a Chriſtian, do appear in a profound humility; St. *Cyprian* therefore ſayes of this this tranſcendent virtue, that it is *Primus Religionis introitus, & ultimus Chriſtianitatis Exitus*, The gate of all Religion, and the very Crown of Chriſtianity; for who can think that that man will be faithful at all to Jeſus Chriſt, that can be unfaithful to that holy virtue, which ſhined κατ' ἐξοχὴν in him? the whole courſe of his life upon earth, being nothing elſe, from the Crib to the Croſs, but a conſtant moving Homily of humility. The Sun (we ſee) which is the Prince of Planets, diſpelleth alwayes all the groſſeſt, thickeſt, and ſtiffeſt vapours, and draweth the thinneſt and moſt ſubtil to himſelf; how much more then that we do attenuate, leſſon and annihilate our ſelves, by the practice of this cœleſtial virtue of humility, ſo much the neerer we are ſure to approach to the Son of righteouſneſſe, and true glory. But our pure Proteſtants of Integrity, are ſo overgrown with Pride of Spirit, that it may be quickly ſeen, how far they run

out

out of the road of Christianity. Their Pride is far greater then that of the old Pharisee, who boasted onely that he was not as other men are, but they boast themselves to be, what all others should be, and so prescribe themselves to be pure patterns of Perfection, to all the world: But it is (we know) the terriblest blow in the whole world, when a man is wounded in the head, by his own proper judgment, Pride and Presumption. We come to the end of most thing by strength of Industry; stones are pulled out from the very entrails of men; the head is sometimes opened, to make vapours issue out, but what hand hath ever drawn a false opinion out of the brains of a spiritually proud, and presumptuous man? All seems green (saith *Aristotle*) to those that look upon the water, and all is good and specious, to such as behold themselves in proper love. Better it were according to the counsels of the old Fathers of the desert, to have one foot in Hell, with a docibility of spirit, then a hand or arme in Heaven, with ones own judgment. To be short, this unhappy Pride of Spirit, commits a massacre upon the wole chain of holy virtues: It marres all that can be Arist.

called

called good in a man; let this curſed dram be infuſed, and all together will ſignifie no more, then a wholeſome medicament with a commixture of poyſon in it. It is ſuch a ſpiritual venom, that it turnes the ſublimeſt virtues into ſpecious vices, and makes them become but holy Traytours to the ſouls of men. Thus if the pulſes of our pure brethren, theſe Proteſtants of Integrity, be judiciouſly felt, the world may quickly find, their adulterate, new, no Religion. From theſe proud melancholick, malcontent, hypocritical Spirits, it is that all thoſe impious doctrines of diſobedience and rebellion have proceeded; as you will ſee proved by the proceſs of this diſcourſe. Tis plainly they, and onely they, that have ſtirred up the aſhes of old Rabelais, here again amongſt us, and do ſtill ſo delight themſelves to convers with putrefaction, that under their wings, we do daily behold new vermin to ariſe in the Church, which endeavour to gnaw, and diſſipate all that hath any Piety, or fear of God, in Chriſtianity. Nor are they onely content to throw poyſon and putrifaction into the State Eccleſiaſtical, but are alwayes brewing of new miſchiefs, bloodſhed and rebellion

dram the Civil States of their Princes. Their gnifi Cities themſelves where their holy villa- ment ies have got footing, reſemble more It is Cyclopian Caverns, rather then Tem- es the les of peace, piety and juſtice: indeed , and rie fly to conclude, the whole fabrick of tours heir Religion, is like a Caſtle, that I oulſes ave ſeen in ancient painting, built upon ſtants uines, in a land of quick ſilver, cement- the d with blood, and overthrown with fre- arate, quent earthquakes, and violent outragious l me- winds: For it is certain, that if the arm l Spi- f God ſuſtein not an affair, the more trines xaltation it receives, the deeper ruins it pro- inds. *Sic Pereant, & qui moliri talia ergunt*, which ought to be the Prayer of y the very good Subject, is, and ever ſhall they, be, in ſpite of all Proteſtancy of Integri- o the y, the conſtant devotion of him, that ongſt es to akes the honour to entitle himſelf

Philanax Anglicus.

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The

The Publisher, to the Christian Reader.

I Have made bold, good Reader, to publish this Posthume Piece, the genuine offspring of a dead Brother in Law of mine, who was to my knowledg, a most observant Son, and in every honest mans esteem, a pious, Reverend and learned Priest of the Church of England; out of duty to which, as became an obedient member, and allegiance to my Soveraign, as a Loyal Subject, I have dared to produce it into the worlds light; especially being informed by better judgments, that it was of a most considerable concernment, both to King and Church: My zeal therefore to the Publick good, I hope will apologize for any particular errors in the impression, there lying an unhappy necessity upon us, to collect the whole out of very disperst, and ill written Papers. My Brothers name I hope you will excuse me for concealing, because it does appear to be his will to have it so; for it was ever his desire to live, and so to die, Plebeius senex, unnoised in the world. But if any one desire a further satisfaction. I am ready to answer, as becomes his faithful Brother, and good Reader,

Your very Servant,
Tho. Bellamy.

A Christian Caveat TO ALL KINGS, PRINCES, AND PRELATES.

IT has been a very great Controverſie of late, amongſt Divine Antiquaries, and not yet determined by them; I muſt beg pardon therefore, that it is attempted by me now, where this Egg of the Conſiſtorian Cockatrice, was firſt laid, whether at *Wittenbergh* in *Germany*, or amongſt the Religious *Lollards*, or *Wickliffiſts* in *England*, or the *Waldenſes* before them. But this we are ſure of (whereſoever it was laid) that it was firſt hatched at *Smalcald*, then foſtered and nouriſhed at *Geneva*, and from thence took wing over moſt of the *European* Continent;

and at last arrived upon the fag-end of our Island, called *Scotland*; where meeting with too good a reception, this fiery Serpent so inflamed the zeal of that cold Climate, and increased his own confidence, that he presumed to advance his flight amongst us in *England*, where he has for these many years, fed himself upon the blood, and destroyed the souls of poor Christians. But now it is to be hoped, that he is upon his last wings (if not legs) unless some of his own Plume, have the unhappy power to imp him again, (to His Sacred Majesties, their own, and the whole Kingdoms ruine:) In the mean time, I take it to be the duty of all good Christians, to offer up incessantly their Prayers and Tears to God, with their utmost endeavors amongst men, *A Dios rogando, y con el maco dando*, as the wise *Spaniard* adviseth, that this devouring Dragon may be at last overthrown, trampled under foot, and tied in iron chains under those altars, which we daily charge with our vows.

The duty now incumbent upon me, is onely to represent him and all his brood, in their truly native, and rebel colours, as they are malicious oppugners of Sacred Majesty. Now as the skilful in the art of

Imagery

Imagery inform us, nothing is ſo curious in a ſtatue, nor ſo hard in any piece to poliſh, as the Nails, which are the onely outward arms, that nature has afforded us; yet that is my preſent task to do, nor onely ſo, but their very ſcratchings of the faces of Kings, and the tearing up of the whole Earth with their diabolical Nails, for the undermining, ſubverſion, and demolition of Monarchy, through the whole World, like true Proteſtants of Integrity!

Now to begin with the Foreman of this grand machine of Iniquity, we ſhall finde *Un Suiſs a la Porte*, a Swiſs at the door, as no man fitter to be Porter to ſuch an Infernal Palace; and he appears to us ſometime in his grave Rug-gown, and pretended Paſtoral-ſtaff, ſometimes again in his ſwaggering Swaſh-Buckler habit, ſtriking and laying about him like any Madman, but ſtill keeping this Cockatrice Egg in his robuſtious boſome, where he is reſolved to hatch it, if he can. The firſt letter of this modern *Cerberus* his name, is *Uldericus Zuinglius*, and thus he begins his game. *Reges* (ſaith he) *quando perfidi, & extra Regulam Chriſti egerint, poſſunt cum Deo deponi, &c.* Kings may be depoſed where they advance ungodlineſs, *Zuing. Tom. 1. Art. 42.*

as *Saul* was. Now how they are to be deposed, he explains his own meaning best, *Cum suffragiis & consensu totius, aut majoris partis multitudinis, Tyrannus tollitur, sit Deo auspice*; that is, By the suffrages, votes, or consent of the whole, or the major part of the multitude; and this is a work so pleasing to God, that they are sure to have his blessing upon it. Here like a true Protestant of Integrity, he puts the Sword plainly into the peoples hands; and to make it yet more clear, see his Epistle *Conrado Sonnio. Permittendum*, saith he, *est Cæsari officium debitum*. We must suffer our selves to pay a duty to *Cæsar*; but upon this condition, *Si modo fidem nobis permittat illibatam; si nos illud negligentes patimur, neglectæ Religionis rei erimus*; if he will suffer us to enjoy our own Religion, as we will have it; otherwise, if we should be so negligent as to suffer him, we shall be guilty of abandoning Religion it self. Thus they will be pleased to obey *Cesar*, if *Cesar* will be advised and directed by them; otherwise they have another course to take with him, they will talk with him to the purpose; but yet he will explain his meaning further, and more fully to us in his Epistle

Art. 42, 43.

Lib. 4 *pag.* 868.

Ad

Ad Ulmenſes, whom he admoniſheth, *Ut coram auditoribus ſuis, ſenſim incipiant derahere perſonam Imperio Romano, quomodo ſtultum ſit agnoſcere hoc Imperium in Germania, quod non agnoſcitur Romæ, unde nomen habet*: And again, *Nimis Amantes eſtis Rei Romanæ; quid Germaniæ cum Roma? Sed prudenter & paulatim agenda ſunt hujuſmodi, atque cum paucis, quibus credere poſſis, &c.* That they ſhould by little and little in their Congregations, unmask the uſurpation of the *Roman* Empire, and ſhew them how ridiculous a thing it is to acknowledge that Empire in *Germany*, which is not acknowledged at *Rome* it ſelf, from whence it hath its denomination. He tells them further, That they ought not to be ſo fond of the *Roman* Government; what had *Germany* to do with *Rome*? But yet this kinde of doctrine muſt be inſtilled by degrees, and the buſineſs cunningly carried, before a few firſt that may be truſted, *&c.* Who is now ſo blinde, as not to ſee how this wicked Swiſs labors, to undermine all Monarchy, and to blow up the *Roman* Empire with his breath! And how craftily the buſineſs muſt be carried, *Senſim & paulatim*, not openly and plainly, nor all at once, no by Epiſt. l. 4. fol. 196.

no means; *Et coram auditoribus*, pure doctrine for a Pulpit, a most rare Sermon to the people, who are most likely to applaud it! I am already quite tired in the pursuit of his debaucht Satanical *Swiss*, and tracing of his damnable doctrines of Rebellion; and I believe every prudent Reader will so be, or at least rest satisfied, with what is already produced, as all the Princes of *Europe* may sufficiently see, what they are to expect from him, and the whole brood of such Reforming Brethren, Protestants of Integrity, when they are armed with power. *Exit Zuinglius.*

Now enter Mr. *Calvin*, and let us see, whether his reverence will prepare and dispose the hearts of his disciples to more obedience, humility, and patience, than this rough *Swiss* aforesaid hath done. Now as those of the *Swiss* race were called *Zuinglians* and *Sacramentaries*, by *Luther*; so the *French* named themselves *Hugonots*, from one *Hugo*, another Patriarch of theirs. So now all of that Sect have their title and denomination from *Calvin*, who as a Transcendent, hath overshadowed and obscured the glory and name of *Zuinglius*, and *Hugo* himself; and now forsooth they

must

must be called Protestants of Integrity. For the description of the life and conversation of *Calvin*, of his nature, behavior, delicacy of diet, and physical Epicurism, I shall refer you to one that sate long by him, to draw his Picture *vivis coloribus*, and that is Dr. *Jemore Bolsec*, (one that was frequently conversant both with his pulse, and humors) as his constant Physitian; whose testimony is confirmed likewise by the learned *Francis Baldwin*, who concurreth with him in the portraicture of the man, and in the very colours. He was a famous Lawyer of *Calvins* own faculty, and one that lived long with him, and knew full well what blood was nourished in every vein of his body. The like is done by *Florimond de Remond*, a Gentleman of quality, *Claudius de Saincts*, and divers others, who have left us the lively image of him, and of his fine Companion and Fellow-laborer, Mr. *Theodore Beza*, his successor in his Chair and Jurisdiction, an usurping Parson of another mans Parish, and an Husband of another mans wife, a greater friend to Love than Charity, to wit than Piety: But it is not my business now to meddle more with their vertues and lives, nor yet with their School Points

and Doctrines of Faith, which I shall leave to the examination of the more learned, intending onely to deliver to the world their Doctrines, Problems, and Paradoxes in points of State, and to demonstrate to the world, how much their refined Reformation, doth derogate from the Royalty and Soveraign Authority of Christian Kings and Princes; and how much it is more favorable to Democracy and Popular Government, as more consonant to their Consistory and Eldership, whereby they have wrought such horrid confusions over the face of Christendom, like true Protestants of Integrity: And yet truly we may finde *Calvin* go as slily and considerately to work as the other, and by certain degrees too, nor altogether so bluntly as the rude *Swiss* before him did. First, he goes about to commend Aristocracy, and labors to abuse Monarchy to the height, and all that, to prefer the reputation of his Consistory and Sanhedrim, as you shall hear him speak for himself in his artificial Institutions. *Non id quidem per se, sed hominum vitio*; mark his cunning, not that Aristocracy were naturally, and of it self better (no by no means, things were not ripe for that yet) but through the

Calv. Inst. l. 4. c. 20. §. 10.

Vices

Vices and Deficiencies of men; why this one would think to be pretty plausible, but mark his reason, *Quod rarissimè contingit Reges sibi moderari, deinde tanto acumine & prudentia instructos esse, ut unusquisque videat quantum satis est.* So he makes it very rare and dainty, to finde a wise and temperate Prince, or almost impossible for a King to see sufficiently into his affairs; and therefore concludes, *Facit ergo hominum defectus, ut tutius sit ac magis tolerabile, plures tenere gubernacula.* So his reason proceeds upon the defects of Princes, and maintains it to be more safe and tolerable, for many joyntly, than for one absolutely, to govern and command; and concludes with an ingenuous confession, *Atque ut libenter fatear, nullum esse gubernationis genus isto felicius*; that no kinde of Government can be happier than that: Now the effects of that doctrine do most plainly appear by that Popular State, yet govern'd *Aristocraticè*, as *Bodin* very well observes, established by him in the City of *Geneva*, after the ejection of the Bishop, who was their lawful Prince, as his Predecessors had long before him there enjoyed it, since *Frederick* the First. So those were the first fair fruits of the propagation

of

of his Gospel there, of Protestancy of Integrity.

Now after all this, to prevent that any man should object, That Princes have always grave and wise Counsellors about them, to advise with, and to inspire them; and if they should be so weak themselves, as he imagines them to be, yet so their defects might be supplied, he gives this resolution in his Comment upon *Daniel*, *Kings* (saith he) *make choice of such men for their Counsellors, as can best fit their humors, and accommodate themselves best to serve their bestial lusts and appetites*; instancing particularly in *Cruelty*, *Fraud*, *and Rapine*. So he makes Kings rather worse, than better for having Counsellors, and consequently staineth the honor and credit of a Counsellor, with a scandal and blemish intolerable.

Cap. 11. *v.* 26. *Dan.*

And yet a little further upon the same Book of *Daniel*, *They are* (saith he) *strangely out of their wits, quite void of sense and all understanding, who desire to live in Soveraign Monarchies; for it cannot be, but that order and policy should decay, where one man holds so large an extent of Dominion.* Nay, to make this impious proposition seem good, he addes in the same

Cap. 2. *v.* 39.

same Book thus. *Kings* (saith he) *forget that they are men, that is of the same mold that others are: They are called Kings and Dukes*, Dei gratiâ; *to what end serve these words? to shew by their title that they acknowledge no other Superior; and yet they will tread upon God with their feet, under that cloak: So it is but a meer abuse, and blinde, to disguise and conceal their wicked designs, when they vaunt that they raign* Dei gratiâ. Is not this a most excellent doctrine to be preached in a Monarchy? and a very fine descant upon *Dei gratiâ*? Cap. 5. v. 25.

Yet he goeth a little further in the same Book. *Kings* (saith he) *make their boast that they raign* Dei gratiâ, *yet they indeed despise the Majesty of God*, Voila quell est la rage & forcenerve de tous Roys: That is to say, *Observe here the rage, fury, and phrensie*, of all Kings, none excepted; and to make that good, he addeth this strength to it, *It is common and ordinary to all Kings, to exclude God from the Government of the World.* May we not here truly say of him, and the rest of his Reforming Brethren, *Plusquam regnare videntur, quibus ita licet censuram agere Regnantium?* They are sure, more than Kings, Cap. 5. v. 21.

who

who thus imperiously dare pass their censures upon Kings; and those are Protestants of Integrity.

But yet if you have a minde to hear *John Calvin* Preach more like a *Switzer*, and which you may think more strange, to *Lutheranize*, with the proper spirit of brove *Martin* himself, See what he says further upon the same Book of *Daniel*.

Cap 6. v. 25. *Darius* (saith he) *will by his example condemn all those, who at this day profess themselves either Catholick Kings, or Christian Kings, or Defenders of the Faith; and yet not onely do they deface, and bury all true Piety and Religion, but they corrupt and deprave the whole worship of God.* This is not yet all neither; for in the same Chapter, he is bold to touch Kings a little more to the quick, and curiously describes what kinde of Beasts they are generally.

Cap 6. v. 3, 4. *Les Roys sont presque tous hebetez & brutaux, aussi semblablement sont ils comme les chevaux & les Asnes de Bestes brutes.* Kings are for the most part stupid and brutish, nor liker any Brutes upon the Earth, than Hackney Jades and Asses: Fitting Titles for the Majesty of Gods Anointed. At length to crown all that he hath said or done in this point, he turns his

tune

tune to sharps and menaces, in this brave manner. *Abdicant se potestate terreni Principes, dum insurgunt contra Deum, imo indigni sunt qui censeantur in hominum numero: Potius ergo conspuere oportet in illorum capita, quam illis parere, ubi sic proterviunt, ut velint spoliare Deum suo jure.* Earthly Princes (*saith he*) devest themselves of power, when they make an insurrection against God; nay, they are unworthy to be reputed amongst men; men had better therefore spit in their faces, then yield obedience to their commands, when they shall grow so insolent, as to rob God of his right. Is not this a most rare and learned homily of obedience for Subjects, and befitting Protestants of Integrity? Cap. 6. v. 22.

By so much as hath been produced, it is evident, that *Calvin* was, at least, a well-willer to the extirpation of Monarchy, though the affairs of the world were then in a little too good a composure, for him to dare to adventure further at it. *Exit Johannes Calvinus.*

Now enter the *Tibullus* of *Geneva*, sweet M. *Theodore Beza*, and by his opinions and practices, it will be more easily made

made appear, that it was his Master *Calvins*, not onely opinion, but design, to make all the world dance the *Geneva* Jigg, and to propagate his godly Government throughout all Christendom: For he was both his disciple and companion, who soundly did understand his doctrine, and did as bravely second him; so we know, that *noscitur ex socio, &c.*

Now first in his Preface to the *New Testament*, dedicated to Queen *Elizabeth*, 1564. he useth these words, *Quo die, scilicet, 19 Decemb. ante biennium, Gallica Nobilitas (Illustrissimo Principe Condæo duce) tuis & Illustrissimorum quorundam Germaniæ Principum, subsidiis freta, non procul urbe Druidum, fortissimè Prœliata, prima restituendæ in Galliis Christianæ Religionis fundamenta, sanguine suo feliciter consecrarunt, &c.* Here he speaks, not onely approving, but glorying in that famous battel that was given at *Dreux*, by the Prince of *Conde*, and all the *Hugonot* Party, against the King; which act hath been by all indifferent persons, condemned as a most unanswerable Rebellion; yet brave *Beza* so boldly justifieth and magnifieth it, that in the same place commending the good ser-

Beza Præf. in Nov. Testam. 1564.

vices

ices at *Meaux* and *Orleans*, and that famous battel of *Dreux*, wherein he boasts himself to have been a principal actor, not an accessory: He adds thus, *Id quod liberius testor, quod istis tum consiliis, tum etiam plerisque rebus, quando ita Deo visum est, interfui.* This (*saith he*) I do more freely testifie, because I was present at those counsels, and most actions, when it pleased God, *&c.* But to know this Gentleman in his proper humor, and *in puris naturalibus*, read but his Positions, and Catechism of Sedition, the Practise of his Piety, the Book called *Vindiciæ contra Tyrannos*, where he acts the perfect part of *Junius Brutus*: And first, *Page* 15. he propounds this question, *If Subjects be bound to obey their Kings, when they command against Gods Law?* And then *Page* 22. he resolveth, *We must obey Kings for Gods cause, when they obey God:* And then concludes *Page* 24. *As the Vassal loseth his fiefe, if he commit felony; so the King loseth his Right, and his Realm also, if he forsake God.* But above all, the bravest Maxime he produceth *Page* 65. *That all conspiracies are good or ill, as the end is at which they aim,* which is a most diabolical principle, and capable to maintain

Præf. ibid.

Vind. cont. Tyran. p. 15.

Pag. 22.

Pag. 24.

Pag. 65.

tain all the Rebels and Traytors in the World. Yet *Page* 66. he goes a little further; *The Magistrates* (saith he) *and one part of the Realm, may resist the King, being an Idolater; as* Libna *revolted from* Joram, *for forsaking of God.* Here he gives all Rebels a *sic dicit Dominus*, for their defence. But yet this is not all, he must fortifie his Axioms a little further, *Page* 132. *The Government of a Kingdom* (saith he) *is not given to the King alone, but also to the Officers of the Realm.* And again, *Page* 103. *France, Spain, and England* (saith he) *are customarily consecrated, and as it were put into their charge, by the States, Peers, and Lords, which represent the people.* And *Page* 199. *There is a stipulation in Kingdoms hereditary, &c.* Now I would fain know, what can any Rebel say more? And upon these Positions, what difference would there be between the Crown of a King, and the *la Beretta* of the Duke of *Venice*?

Pag. 66. *Pag.* 132. *Pag.* 103. *Pag.* 199.

I cannot here forget, how irreverently this *Eusebius Philadelphus*, (for so Mr. *Theodore Beza* was pleased there to call himself) did use his own King *Charles*, in his Book entituled *Reveille Martin*, where he usually calls the King Tyrant, and makes his

Reveille Martin.

this Anagram *Chaſſeur Deſloyal.* Read his rimes and ſcandalous reproaches againſt the Queen-Mother; peruſe the Forty Articles recorded in that Book, for the better advancement of Seditious and Rebellious Government; and in the laſt of them, they are obliged never to diſarm, ſo long as Religion, as they call it, is purſued and perſecuted; that is, according to his meaning, ſo long as the King goes about to chaſtiſe their Rebellion. *Art.* 40.

It were too much to trouble any ingenuous Reader with all thoſe holy Articles of *Bearne*, 1574. coyned with Mr. *Theodores* own ſtamp, and communicated at *Melun*, to all the *Moſches* of the *French* Church, that they might the more ſtrongly, as they ſaid, make war againſt their enemies, till it pleaſed God to turn the heart of the *French* Tyrant. By all this it muſt be very evident, that *Beza* and his followers have cauſed all thoſe uproars and commotions in *France*, when he himſelf writing to *Chriſtopher Thretius*, ſpeaks his reſolution to fight it out to the very laſt. *Ego quidem pacem nullam, niſi debellatis hoſtibus auſim ſperare*; he could hope no peace, till the enemies were quite ſubdued. Now if you ask who were *Articles of Bearne.* *Epiſt.* 40. *Chriſtoph. Thretio.*

those enemies, he quickly clears that, *Cacolicorum castra trans Ligurim sunt*, meaning the Kings Army that were *Roman* Catholicks; and saith a little before, *Ab eo tempore nostri (copiis felicissime instauratis) Tholosanum agrum infestarunt, unde ad Rhodanum usque progressi, occupatis aliquot oppidis & Arcibus, in quibus praesidium reliquerunt:* About that time our forces, with their recruits invaded and possest all about *Tholouse*, and thence marched towards the *Rhone*, taking by the way Towns and Castles, wherein they had left Garisons.

Thus you may see, how these good men made no bones to disturb the publick peace, to surprize the Kings Towns and Castles, and fortifie them against him, and to oppugne his forces, plunder his friends, *&c.* like true Protestants of Integrity.

I might here travel a great way further, and weary you with as good stuff out of the Book *De jure Magistratus*, a Bird of the same nest; for if it was not *Beza*'s own, as most think it was, it must needs be *Ottomans*, one of his chief Comrades. But Dr. *Sutcliff*, a Country-man of ours, and very near of the same Sect, confesseth the

Lib. de jure Magistratus.

Dr. *Sutcliff.*

the Book to be *Beza's*, and saith that *Beza* in his Book *De jure Magistratus*, doth too much arm Subjects against their Princes, and blameth him for going about to overthrow the Authority of all Christian Kings and Magistrates.

To Dr. *Sutcliff* may be added, the judgement of that famous Lawyer, *Francis Baldwin*, who had particularly conversed with *Calvin* at *Geneva*, in his Book called *Responso altera ad* Johannem Calvinum, Paris 1562. Pag. 74. *Mirabar quorsum evaderet inflammatus tuus quidam Apostolus* (*sc. Mr.* Theodorus Beza) *qui cum hic concionaretur, suis auditoribus vehementur commendabat extraordinarium illud exemplum Levitarum, strictis gladiis per castra discurrentium, & obvios quosque Idololatras trucidantium: Sed nunc audio te, vix contentum esse talibus Levitis.* And *P.* 128. *Leviora* (saith he) *sunt illa; cum statuis, sepulchris, & ossibus Principum ac Martyrum, Barbarum bellum indictum videmus, cum Civitates occupari, fana spoliari audimus, &c.* I wondered, *saith he*, what your fierce Apostle meant, and whether he would, (by name Mr. *Theodore Beza*) who when he preached here, did most extreamly recommend to

Fr. Bald. Resp. alt. ad Joh. Calv. p. 74.

Pag. 128.

his Auditory, that extraordinary example of the *Levites*, running through the Camp with their drawn Swords, and killing all the Idolaters they met withal; but now I hear that you are hardly contented with ſuch moderate *Levites*, *&c.* And then in *Pag.* 128. Thoſe are ſmall matters (*ſaith he*) to what we hear and ſee now; a Barbarous War is waged with the Statues, Sepulchres, and Bones of Kings and Princes; nay, and of Martyrs. Cities are ſeized on by force, Churches prophaned and ſpoiled, *&c.* Perfect pranks of Proteſtants of Integrity.

And Dr. *Sutcliff* adds yet further, that that Book of *Vindiciæ contra Tyrannos*, gives a power to Subjects, not onely to reſiſt, but to kill their Kings, if they impugne Gods Religion, of which, and all their other miſdemeanors, they muſt be the onely Judges, as it is fit they ſhould be. *Sed Tranſeat cum cæteris erroribus.* I ſhall forbear to inſiſt any longer upon the Doctrines of theſe *French* Champions, which touch too roughly upon the String of Majeſty and Monarchy; for I fear I have ſaid more than enough already; but now to ſhew you that it is not onely a *French* diſeaſe, or accidental onely to

Zuinglius,

Zuinglius, *Calvin*, and *Beza*, but that it is *Morbus innatus* in their Religion, called *Proteſtancy of Integrity*; and that *Mali Corvi eſt malum Ovum*, and an Egg ſtill of the old Cockatrice; we will paſs the Alps out of *France* into *Germany*, and there take up *Bohemia*, for the next Stage of our preſent Tragedy. *Exit Beza.*

Yet before I enter the *Bohemian* Stage, I ſhall be bold to take the *Palatinate* in my way, an unfortunate Province of late, and which in a hundred years, hath changed its Religion five or ſix times; at whoſe diſorders we need not much marvel, if we read but *Paræus* and *Gracerus*. *Paræus* in his Comment upon the Thirteenth of the *Romans*, teacheth plainly, That *Subditi poſſunt ſuos Reges deponere, quando degenerant in Tyrannos, aut ſuos ſubditos cogunt ad Idololatriam*; Subjects may depoſe their Kings, when they degenerate into Tyrants, or preſs their Subjects to commit Idolatry; that is, if they go about to eſtabliſh any other Religion beſides *Calviniſm*. After that, he is pleaſed to add another ground for the Excommunication, Depoſition and Deprivation of Kings, *Quando prætextu Religionis quærunt pro-*

Paræus Com. 13. Rom.

pria commodo. When under pretext of Religion, they ſeek to make out their own particular profit, which ſure had been a lecture not very plauſible to *Henry* the Eighth, nor his Inſtruments, nor in the Protectors ears after him: And ſurely, if a man ſhould ask, whether *Murrey* and *Morton* in *Scotland*? whether *Orange* and *Horn* in the *Netherlands*? whether the Admiral of *France*, and Prince of *Conde* himſelf? whether the Protector and Duke of *Northumberland* in *England*, had not their particular ends too? I believe we ſhall finde them ſubject to the ſame cenſure. There is yet another Warrant, that he is pleaſed to aſſign for the Depoſition of Princes, that muſt be forſooth, *Quando gravant Conſcientias Subditorum*, when they oppreſs the Conſciences of their Subjects. Then afterwards to ſhew his noble conſtancy in that opinion, is pleaſed to expound his own opinion thus, *Subditi adverſus ſuperiorem Magiſtratum, ſe & veram Religionem poſſunt etiam Armis jure Defendere, ſi aliter in Conſcientiis incolumes eſſe nequeant.* Subjects may lawfully defend themſelves and the true Religion by Arms againſt their Prince, if they cannot otherwiſe enjoy their Conſciences.

ences. So this is pretty well; but yet he thinks fit to proceed a little further, in his Commentaries upon the Book of *Judges*. *Magistratus minor potest*, saith he, *occidere majorem*. The inferior Magistrate may kill the superior; and then explains his meaning in that case, *Quod Tyranni domestici magis sunt reprimendi*. That Domestick and Intestine Tyrants are rather to be repress; as if a man should say, That Bailiffs, Sheriffs, and Petti-Constables, for Religion sake, may kill Kings and Privy Counsellors, because Tyrants within our doors are most to be feared, and sooneſt to be cut off, upon the considerations before alledged. Yet *Pareus* was not the onely Doctor that did impoyson the *Palatinate*, with that infectious pestilential doctrine; for *Gracerus* his Pew-fellow, taught the same things; *Coercenda gladio est Antichristi ambitio*. That Antichristian ambition is to be cut off with the Sword; that is, all Princes and Prelates. And *Aretius* a Bird of the same Feather, laboreth to stir up the people to hate the name and the authority, both of the Empire and the Emperor, with this divine Lecture, *Draconem liquet dedisse potestatem suam Imperio*: It is plain, that the Devil erect-

Idem Com. in Jud.

Gracerus.

Aretius.

ed and authoriſed the Empire. Ask him his reaſon why, and he tells you, *In Imperio habitare plenitudinem diaboliſmi pro comperto eſt.* For it is evident, that in the Empire dwelleth the fulneſs of deviliſhneſs; but it is not onely *Paræus*, *Gracer*, and *Aretius* that taught this doctrine; for it is and has been ſufficiently to be ſeen in the practice of their whole Church. *Gieskenius*, a *Lutheran*, will tell you how they behaved themſelves at *Emden*. *Emdenſes illuſtrem dominum ſuum, mota ſeditione, ferè tota ditione pepulerunt.* 2. *Pacti etiam ſunt, ne Illuſtriſſimus Comes habeat ullius Religionis niſi Calviniſticæ exercitium, ſubditis ſuis concedere Emdæ.* Firſt, they of *Emden* made a ſeditious tumult, and thruſt their Illuſtrious Lord almoſt out of all his Territory. Secondly, They covenanted, that the moſt Illuſtrious Count ſhould not have it in his power to tolerate any Religion, but that of St. *Calvin*, in any part of his dominion. And thirdly, They were graciouſly pleaſed to be ſo kinde to their Soveraign, *Et tamen liceat ei habere in Aula ſua Concionatorem, qui ſit Auguſtanæ Confeſſionis.* That for all that, he ſhould have the priviledge, if he pleaſed, in his own Court, to keep a

Gieskenius

Preacher

Preacher that was of the *Auguſtan* Confeſſion. A very great favor indeed, and high prerogative will doubtleſs accrue to Kings, when it ſhall be at the diſpoſition of Subjects to tolerate their Princes Religion, and frame it for themſelves after their own cut; the Proteſtants of Integrity muſt direct their Governor, and he muſt obey.

By theſe and ſuch like Firebrands was *Bohemia* put into a moſt miſerable combuſtion; the original and progreſs of which unfortunate Wars, the ſtories of *Mercure Francois*, *Mercurius Gallobelgicus*, and divers others relate ſo amply, that I ſhall not need ſo much as touch upon them; and that the drift of all thoſe Riots, Uprores, and Rebellions in *Germany*, was onely for the ſetting up of this new no Religion, called now Proteſtancy of Integrity.

And firſt this will appear by *Pag.* 121. of the *Cancellaria*, where *Achatius à Donau* writes to *Anhalt*, 15 *Novemb.* 1619. That the intention of *Bethlehem Gabor* and his correſpondents was *pied a pied* to extirpate the Antichriſtian Papacy; and as in the Articles of their Union, *Art.* 8. they declare unanimouſly, That their intention was to extirpate Papiſm; which

Cancellaria, p. 121. *Achatius à Donau.*

Artic. 8.

which is as much to say in their sense, All Monarchy and Prelacy: Nay, part of this sense, *Bethlehem Gabor* himself speaks plainly out, in his own Letter to the Great *Turk*, That he must now labor *ut rasa Pontificiorum Cohors è medio tollatur*; that all the shaved heads may be quite cut off. And *Anhalt* made out the other part in his Letter to *Donau*, in *May*, 1619. That it were better the Turk or Devil should be chosen and preferred to wear the Crown, than *Ferdinand*. Nay, *Bethlehem Gabor* himself by his Letters further certifies the Turk, that the *Palatinate* and *Brandenburg* where resolved no longer to endure *Ferdinand*; and that all those Provinces which were in their League, *Sultano & toti Nationi Mahumeticæ, corde & animæ omnia officia fidelissime præstabunt*; should most faithfully perform from the bottom of their hearts and souls, all duty and allegiance to the Sacred Majesty of the *Saltan*, and to all the noble Nation of the *Mahumetans*. Was not this a very holy League? were not the ends most charitable, and the means most Christian? Were not these pure Protestants of Integrity?

Bethlehem Gabor.

Anhalt.

This

This is that *Bethlehem Gabor*, who to hold himself in the Turks good grace, delivered unto him the Town and Fort of *Lipp*, and the Towns of *Solymos*, *Torrady*, *Margat*, and *Arad*, all of them being places well fortified in *Hungaria*. Was not this done like a Protestant of Integrity?

This is he that swore Allegiance to *Gabriel Bathori* his Soveraign Lord, and Prince of *Transylvania*, afterwards most traiterously murthered him, and usurped his state. Was not this a perfect Protestant of Integrity?

This is he who made a League with the Emperor *Mathias*, 1615. not to attempt any thing against the Liberties and Peace of *Hungary*, and afterwards practised with the Rebels of that State, invaded the Kingdom, and took upon him the Crown, 1620. Immediately banished all the State Ecclesiastical, that he might feed his Soldiers with the spoyls of the Church, still like a true Protestant of Integrity.

This is that *Bethlehem Gabor*, who having entred *Poson*, presently prophaned the Cathedral Church of St. *Martin*, and spoiled it, and afterwards with his own hand

hand certified the Turk, that at last he had entered upon that worthy exploit; to which his Mahumetical holiness had so often encouraged him, that now he would with all might and main have at the Clergy; and seeing that they gloried so much to shave their Crowns, he would glory as much to cut off their heads. A proper undertaking for a Protestant of Integrity.

Whereupon in *June*, after the Turk made peace with the *Tartars*, he promised to assist *Gabor* with Forty thousand *Tartars* at his need, to expedite that good and godly work. Pure Confederates with Protestants of Integrity?

Indeed there needs no other argument to convince and confound this accursed League, but the bare subscription of this Monsters name to it, as a principal in the Contract, whom the world must needs judge very unlike to be a fitting instrument to advance the Cross of Christ, and to reform Religion: Yet this was the man upon whose head the Union did agree, to set the Crown of *Hungary*.

Now I do wish, that the partial Reader would look upon *Germany*, and see the Picture of *Troy* on fire; see the image and

horror

horror of War, which we have already pretty well tasted of; and by the same means, and how well it would please them to see (which of late we were very near) the face of *London* and *Middlesex, &c.* so disfigured with wounds, and desolation; and they who are now most forward to blow the coals of discord and sedition, and to inflame a State with fury and quick-silver, may quake and tremble, when they shall consider in what devastation all that beautiful Country of the Empire hath lain long mourning and groaning. The Provinces about the *Rhine*, were wholly wasted and improverished by the Soldiers on both sides, especially *Worms*; all Tillage was suspended, Traffick decayed, Trades ceased, Taxes imposed, new Fortifications still charged the Countrey, Men were not masters of their own Goods, and above a hundred thousand men then accounted to be slain. These are the fruits of Civil Wars, which are bitter to them that taste them, as I think we in *England* have done sufficiently, if we do not yet long for more. And these are the very fruits and effects of *Calvinism* it self, if we can yet take warning of it, and not be longer deluded with the pitiful pretence of

Protestancy

Protestancy of Integrity. For their justifying sole Faith, can never justifie without it bring Charity in her bosom; and the true marks of Charity, bring Patience, Humility, Zeal, and Obedience, strongly conjoyned in one link. Now the little Patience, Humility, or Obedience, that these new Evangelists, our Hot-spur Protestants of Integrity have shewed, convince their Zeal to be counterfeit, and Faith to be fruitless. Could ever Charity have directed these godly *Bethlemites* to invade the Duke of *Bavarias*'s Territories, if he refused to stand Neuter? Charity sure did not counsel *Anhalt* in his Letters to *Donau*, 1619. Charity doth not use to direct Christians to sollicite the Turks assistance against their Emperors and Princes, the Nursing Fathers of Gods Church, as *Pag.* 80. *Cancellariæ*. Nor to set down such Plots as they intended, *Pag.* 42. *&* 32. *&* 66. But these Minions of *Geneva*, now called *Protestants of Integrity*, bring Religion to plead in the defence of their Union; and that they endeavored onely to punish *Ochosias* for consulting with the Idol of *Acharon*, and to root out all superstition.

Here

Here indeed is the voice of *Jacob*, but the roughneſs of *Eſau*; words of Saints, but actions of Devils: All muſt be preſently Idolatry and Superſtition, that does not pleaſe their humor. Beſides, could they ſhew as good a warrant as *Elias* did? Did God call them, did God authorize them to deprive their Princes? *Per me Reges regnant*; *By me Kings raign*, was Gods own Propoſition; and St. *Peter* commands us, to be ſubject to every humane creature for God; whether to a King, as excelling, or to Rulers, *&c.* I am ſure there is no ground for ſuch a doctrine, as to degrade and depoſe the King; and theſe Proteſtants of Integrity muſt needs finde St. *Paul*, in his Thirteenth Chapter to the *Romans*, to be of another Religion. *Exeunt Paraeus, Gracerus, cum Bethlehem Gabore*, with all his Proteſtants of diſloyalty; and enter ſome, if we can finde them, of better Integrity. So we change our Scene into the *Netherlandt*.

1 Pet. 2. 13

Rom. 13 1

The Cockatrice is now arrived in *Holland* and *Zealand*, that horrible *Akeldama* and Field of Flood, and the Theater of moſt tragical and lamentable ſtories.

Now

Now as you have heard the Axioms and Positions at large before, of those grand Patriarchs of our pure Protestants of Integrity; so the practices and tyrannies of these their followers, are here best to be discovered; and above all the actions of their Conspiracy in the Union of *Utricht*, were the most capital and infamous. A device it was, perfectly framed according to the rules of *Junius Brutus*, and in imitation of their great Grand-father the *Swiss* before spoken of, and of his sanctified Cantons; which of it self, is argument strong enough to convince them of Rebellion, though they have been ever pleased to march under the notion of Religion, and naming their War, *Bellum Sacrum*, a Holy War. This Union was made by the States 1578. who seeing the fortunate proceedings of the Duke of *Parma*, and the whole course of the Malecontents, entered into a perpetual League, compriſed in Twenty Articles for their mutual support and union, as they were pleased to term it.

First, They of *Holland*, *Zealand*, *Friezland*, and *Gilders*, did joyn *contra omnem vim, quæ sub prætextu nominis Regii aut Religionis inferretur.* Against all

all force that might be offered, under the pretence of the name of King, or of Religion.

After that, the Prince of *Orange*, and they of *Antwerp* and *Gaunt*, came with him into the League, and subscribed it the Fourteenth of *February*, 1579. The which was afterwards confirmed at the *Hague*, 20 *July*, 1581. And the scope of all this was to abandon and expel the King of *Spain*, and to depose him from his own dominion and inheritance. Therefore upon that, they established an Edict, *Que le Roy de Espagne est deschen de la Seigneurie du Pais Bas*: That the King of *Spain* was faln from his Soveraignty over the *Low-Countreys*. And to make it more authentical, they devised a form of Abjuration from the King, and a particular Revocation and Dispensation of their former Promise and Oath of Obedience, in these words.

I W. N. *Do swear, avow and bind my self to the Provinces united, to be loyal and faithful to them, and to aid them against the King of* Spain; Comment un bon Vasall du Pais Bas, *as a good Subject of the Low-Countreys.*

And when they had taken that Oath, they broke all the Kings Seals, pulled down his Arms, ſeized and entred upon his Lands, Rents, Cuſtoms, and all other Hereditaments, and took the ſame into their own hands; and as abſolute Lords, they coyned money in their own names, placed and diſplaced Officers of the State, baniſhed all the Kings Counſellors, publiſhed Edicts, poſſeſt the Church-Lands, ſuppreſt all that were of another Religion, beſieged *Amſterdam*, and uſed all the Marks and Notes of Soveraignty in their own names. Did not their Brethren here that were equal Proteſtants of Integrity, do juſt the ſame things in *England*?

Now the Reaſons they gave, why the King of *Spain* had forfeited his Title and Right, were theſe.

Firſt, The ſuppreſſing of their Religion.

Secondly, For oppreſſing them with Tyranny.

Thirdly, For abrogating their Priviledges, and for holding them in Bondage and Servitude: For ſuch a Magiſtrate (*they ſaid*) they are not bound to obey, (and ſo indeed are, as we have ſeen, the rules of their Religion) but to eject him as a Tyrant.

Were

Were not these the very Reasons that our Protestants of Rebellion in *England*, used against our most glorious good King *Charles*, to wage War against him, and afterwards to murther him? Believe it, these were examples and presidents of most dangerous consequence, and which not a little concern all Princes to look well to; for if Subjects may depose their Princes, and make themselves Judges, when they shall so forfeit their Crowns and Dignities; *Qui stat, videat ne cadat.* He that stands, let him take heed least he fall. Kings had need to make their Seat secure, and to sit fast if they can; for these men make Monarchy it self but a very slippery hold: And indeed, Ambition and Treason can never finde a fitter cloak for their wearing, than that which is made of the *Holland* fashion, by the Religion of these Protestants of Integrity.

Now that you should the better judge of the particular quarrel of the *Hollanders* and their Confederates, I should give you the whole story of that Rebellion; but it is too long to recite; I refer every ingenuous Reader to their own Annals, which will convince them of the horriddest Apostacy from, and Rebellion against both

King and Church, that was ever ſeen in the world before, nor can ever be matched, but by that of our Proteſtants of Integrity here in *England*.

It is moſt true, that the *Hollanders* began their Rebellion with *Lutheraniſm*; but that being too hot to hold, the gentle ſtuff of *Calviniſm* forſooth muſt be brought in, which carried within it, as it does every where, its curſed Quickſilver; which being once admitted, made the fire ever after to be moſt unquenchable.

Thus did the flame burſt out, the people as in ſpight of all Laws, begun to mutiny, broke down the Kings Arms, and grew ſo wilde, as in a rage they pulled down Images, robbed Churches, rifled Monaſteries, and contemned all Magiſtrates that ſought to appeaſe the troubles. And upon what grounds did they do all this? Bleſſed St. *Calvin* gave them a Diſpenſation, which they have not been aſhamed to urge for their apology. *A man* (ſaith he) *once illuminated with the truth, Simul vinculis omnibus obediendi legibus & Eccleſiæ ſolutus eſt.* That is, he that hath once perfect knowledge of their Goſpel, is preſently abſolved from all Laws, and Oaths of Obedience to the King or Church.

Lib. 4 cap. 13. 21.

Is

Is not this a bleſſed Leſſon? are not theſe holy Evangeliſts? It is here worth noting, how a certain *Hollander* in his third Defence of the *United Provinces*, calleth the King of *Spain*, *Raptorem & Hæreticum notorium*, moſt inſolently; and thereupon he infers *Annon potius Regem Hiſpaniæ, quia Hæreticus notorius eſt, ex ſuo Regno, omnibus omnium Evangelicorum viribus expellere oporteret?* Thus proclaiming it the duty of all good Evangeliſts to expel the King of *Spain*, with all their might and main out of his Territories, becauſe he was a robber and a notorious Heretick

Does not this man look like one of *Catilines* Religion, though cloaked with this new Goſpel and pretended Proteſtancy of Integrity?

Now that this was down-right Rebellion, under that ſpecious pretext of Religion, their own Countryman, if they will be pleaſed to ſtudy him, one *Honderius* ſheweth at large, and indeed has drawn up their Proceſs: *Seditioſi ſunt*, ſaith he *qui movent conſpirationem adverſus Rectores & Adminiſtratores Regnorum, vel illicitas Congregationes populi cogunt, cives Commotionibus turbant, &c.* They are

Honderius in Prax. Criminal. cap. 132.

guilty of Sedition, who contrive any thing, or conſpire againſt Governours or Deputies of Kingdoms, or make any unlawfull Meetings, or trouble Citizens with Commotions.

Now what is all this, compared with their dealings againſt *Alva*, *Don Juan*, and the Duke of *Parma*? with their many Meetings at *Breda*, and *Oſterweal*; with their incenſing and encouraging the *Geuz*; with their defence of *Harlem* and *Alcmar*. Are not thoſe Actions good Comments upon their Law, and clear againſt themſelves? But in another Chapter he proceeds to declare the conditions of a juſt War.

Idem c. 82. 1. *Ut Bella ſint juſta, requiritur ut juſta ſit cauſa.*

2. *Recta intentio.*

3. *Perſonarum idoneitas.*

4. *Autoritas Principum, ſine qua eſt læſa Majeſtas.*

First, A juſt Cauſe is requiſite.

Secondly, A right Intention.

Thirdly, A rightful capacity of Perſons.

And laſtly, The Authority of the Prince, without which to take up arms is Treaſon.

Now

Now if the States do but mark that *sine quâ*, they may well hold down their heads, and bluſh for ſhame of their impious Rebellion. For in all their wars, they neither had juſt cauſe, nor yet good colour of a cauſe. They were ſecured for their Religion by the Pacification of *Gaunt*, by the Perpetual Edict, and by the Articles of the Treaty at *Colen*; by which they were to enjoy all without diſturbance, and yet would not they joyn with the States General to accept the ſame.

Neither could there be *recta intentio*; for it was onely to nouriſh diſcord and diſobedience againſt their Prince. It is true, they pretended ever Religion, and the peoples ſafety, as all Rebels uſe to do; but it is as true, that they likewiſe proſecuted the common ends of other Rebels; not for the love of them, nor their Religion, but his own private ends and preſervation. Ambition and Deſpair were his principal Motives and Counſellors, and a Revenge upon, and diſpoſſeſſing the King of his Soveraignty, were his perfect ends; and poor Religion, his beloved Proteſtancy of Integrity, ſerved him but as a meer ſtalking-horſe to all thoſe.

Claudius le Brun in Prax. Civ. & Crim.

Besides, let us but consider what *Claudius le Brun* lays down in his Book of *Proceſſe*, both Civil and Criminal, who addeth, That whosoever surprizeth Towns, Castles, or Forts, without order of his Soveraign, (as the Count *de Lumay* did in *Holland* and *Voret*, and *Barland* did at *Flushing* in *Zealand*,) whereby the peace of the Country is broken; Or, who attempteth against the life of his Soveraign or his Lieutenant, is guilty of Treason.

Now these Maximes all *Europe* hath ever held as Judgments and Decrees of eternal Reason, and inviolable Principles of State, which are never to be called in question. And if the States of *Holland* do not observe, hold, and practice the same, they can never expect peace at home, nor any order and obedience in any of their Dominions.

By this it is manifest, That as in the beginning these *Hollanders* are justly to be charged with Sedition; so in their progress they stand guilty of Treason and Rebellion: And then being so convinced Traytors by Law, is it not now a little wonderful, that they should become High and Mighty Lords by Law? I am sure it is more by luck than cunning, that they have made

made themſelves ſo; and it may prove a good encouragement to their own Soldiers (if men can ſo win Dignities by Offences) to ſhare the Towns in *Holland* amongſt themſelves, or to induce them to a *Bellum Pyraticum* or *Sociale*, a ſmart and quick war amongſt themſelves, and to Cantonize that Province, by their own *Hogen Mogens* example.

Now that I call all in this Religious Rebellion *Hollanders*, I do it for divers reaſons. Firſt, For that they were the moſt notorious leading Cards; and for the Matter of Religion, at the making of their Union, they made themſelves Heads, and Supream Governors of the Church and Religion, by theſe words; *Quant au point de Religion, ceux d' Hollande & de Zealande s'y comporteront, come, bon leur ſemblera, & les autres, ſelon les Placards de l' Archiduke Mathias.* As to matter of Religion, they of *Holland* and *Zealand* might diſpoſe themſelves as they pleaſed; but all the reſt were to conform to the Archduke *Mathias.* So by this the States of *Holland* and *Zealand* got the ſtart, and mounting the Tribunal, did advance themſelves to be Heads of the Church in thoſe Provinces; for all Eccleſiaſtical Matters

muſt

muſt be, *Come bon leur ſemblera.*

They are now the *Regula Lesbia*, to ſquare, judge, direct, govern and order all things in Religion; and what they ſhall follow, muſt paſſe for currant, and in that manner, and for ſo long time as they ſhall pleaſe.

Thus did the Cockatrice play his game, and got footing for his beloved Children, theſe Proteſtants of Integrity, in that concave Country.

Now as for their pretended Priviledges, it is plain, That the King did never intend to make them void; ſo they have built themſelves upon moſt falſe grounds, which ſometime or other, muſt of neceſſity fail them. And yet I would ask of them, if it had been ſo great an offence for the King to go about to abrogate their Priviledges? is it not a greater offence for Subjects to uſurp his? Is it not pretty for them ſo to make themſelves Parties and Judges, and by their own Authority to puniſh their Prince? Which (if it had not been backed and exactly copied out by our *Engliſh* Proteſtants of Integrity) had been an inſolency and indignity incredible to all Poſterity; and ſuch as neither the *Switzers*, nor the *Amphictiones* (the Confederate

federate *Cantons* of *Græcia*) did ever parallel, or come near. For ſo they make Monarchy to be a wild kinde of hold, Kingdoms to be *occupantium jus; qui poteſt capere capiat*, the ſtrongeſt take all, catch as catch can. A preſumption oppoſite to all Laws, and a portal to let in all confuſion and ruine: But if the King ſhould, as they would have him, forfeit and loſe all his Authority and Juriſdiction; yet I ſee not why or how, they could alſo challenge his Lands, and private Inheritance, for that muſt needs deſcend by Law. Beſides, if the King could forfeit his Soveraignty, how can he forfeit it to his Subjects? It is true, a Subject may make himſelf *Civem alienæ Reipublicæ*, a Citizen of another State, or ſubject himſelf to another Prince: But if he ſtay in his own Countrey, he cannot of a Subject, make himſelf no Subject, (for though he do rebel, as the *Hollanders* did, yet he is ſtill a Subject;) but it is more admirable, how of a Subject, he ſhould become a Soveraign; that is indeed, *ſcientia ſcientiarum*, a very ſupernatural skill, and far exceeding my capacity.

As for the grievous Exactions they complain of; *videlicet*, Of the tenth peny impoſed by the Duke of *Alva*: It will be neceſſary here to draw the Curtains, wherewith they labour to ſhadow and obſcure the truth. Extream neceſſity and not his own will, forced *Alva* to exact that, which neither he would have done, nor the King have ſuffered, if poſſibly to be avoided; but being driven to a ſad ſtrait, for ſatisfying of the Soldiers, who alwayes grow wilde without pay; and ſo to avoid a greater miſchief as he thought, he was forced to incur that inconvenience.

At this time, ſome of the Councel in *England*, in the Queens name, ſeized in *Hampſhire* Six hundred thouſand Duckets, ſent from *Spain* to pay the Army, without any charge at all to the Countrey. Beſides, the King of *Spain* had ſent the Duke of *Medina*, a man of a milder nature, to ſucceed *Alva* (who partly by misfortune, partly by his ſternneſs, partly by ſome errors, but moſt of all by ſome Foreign Princes diſfavours, was grown odious) who brought with him Two hundred thouſand Duckets, which the *Zealanders* intercepted upon the Seas; and ſo was *Alva* by theſe means further plunged and perplexed.

perplexed. But hereby it appears plainly; That it was neither the Kings pleaſure nor purpoſe (who intended ſo largely and liberally to furniſh thoſe Countreys;) but the extremity of his preſent wants which compelled *Alva* to thoſe Demands and Exactions: and ſo it was rather an occaſion of ſcandal and offence, reflected upon the King and *Alva*, than deſerved by either, and a quarrel rather made and contrived, than given.

But now theſe popular Orators, that plead ſo earneſtly for the eaſe of the Commons, and ſeem ſo careful to procure the Exoneration of the Impoſitions and Taxes laid upon the people: Why do they not now inveigh as much againſt theſe new *Magnifico's*, now *Hogen Mogen* Lords of *Holland*, who are ſo far from laying down and diminiſhing the Subſidies and Exciſes there, that they have raiſed and augmented them in ſuch ſort, as at this day no Kingdom or Common-wealth in Chriſtendom, groaneth under the like burthens. And it cannot be yet forgotten, how the Gentle Father of the people, as they call him, the Prince of *Orange* did propound and labour to wreſt and wring from them of *Holland*, the ſixth peny towards his charge and maintenance;

tenance, *Anno* 1584. I could ſhew you an endeavour to raiſe the ſixth peny upon the *Hollanders*; a ſtrain far higher than the Duke of *Alva*'s; *ſed tranſeat.*

Now one thing I muſt not paſs by, for it will illuſtrate all the reſt. *Weſt-Friezland* in the beginning of their Rebellion, did ſcarce contribute *Denis octies centena millia Florenorum*, and now they are charged to pay *Quadragies centena millia librarum & duos milliones.* I uſe *Barnevelts* own words in his Apology, becauſe I would not be challenged for miſtaking them: Whereas they paid before but Eight hundred thouſand Florens, they are taxed to pay Forty hundred thouſand Libers, and two Millions, which makes a pretty difference. Who is therefore now the Grand Tyrant or Exactor? Though the people have changed their Lord, they are not at all eaſed of their oppreſſion; and where before they complained they had one, now are they ſubject to the command of many Tyrants, who fleece them to the purpoſe, nay unskin them daily. If *Alva* beat them with whips, I am ſure theſe new States chaſtiſe them with Scorpions.

Barnevelt. in Apol.

Examine but their Excizes and Impoſitions, how they are increaſt upon Meat, Drink,

Drink, Fewel, Men, Servants wages, besides Loans, and Benevolencies, and you will finde, that they have well leapt out of the Frying-pan, into the fire.

Henry Cnickins chargeth them to exact the fourth part of their Revenues that are *Hollanders*, and live out of their Country; *Si in provinciis nostris venia eorum degunt, semissem jubet, solvere; si secus, bonis exuunt, &c. Sed de his hactenus.* For these and such like trivolous pretences must they have (as all these Protestant's of Integrity ever had) that intend Rebellion; but when they come to be ballanced in the Scales of Right Reaton, and are found too light, and all their specious Allegations not to hold water, Religion must be the master-piece, to play the prize by, and a cloak that will never fail to cover knavery. So *Exeunt Hogen Mogen Protestants of Integrity.* *Hen. Cnickins.*

The Religious Cockatrice having with so much success and applause, plaid over his Evangelical game, in the *Low Countreys*, sets his *Pseudo* Apostolical face, a little more Northward, directly pointing at our *British Islands* for his next Rendezvous; and

and the most Northern corner of all them too, he was pleased to chuse out, to receive the principal honor of his first arrival. Now we may well know aforehand, wha we are to expect *ab aquilone*; so then enter true *Israelites* indeed, our gydd and godly Brethren of *Scotland*, that no doubt will approve themselves and all their Bearns to be legitimate Protestants of Integrity; for God forbid, there should be any Bastards in *Scotland* Indeed it is not to be denied, how eminently they ever did, and do still *patrizare*, though one would have thought that the fiery zeal of these Serpentine *Geneva Rabbins*, would have been somewhat qualified in a colder climate, and proceeded with better temper.

Now if we look upon the Primary and Principal Authors and Actors of the Alteration and Tumults in *Scotland*, the first and deerest beloved brood of the Cockatrice, we shall finde them sure, as violent as Whirlwinds, blowing down with their breath; all that ever stood in their way, even Royalty, and the very Crown it self.

The Principal Instruments, and as it were *Legati à Latere*, from his Holiness Mr. *Calvin*, for this great work, were *John Knox*

Knox, *Goodman*, *Gilby*, and *Buchanan*, who were bravely seconded by *Mais David Fergusson*, a Learned Shoomaker, and Minister of *Dundee*; as also Mr. *Coverdale*, *Willox*, *Rous*, *Harriot*, and *Mongomery*, *Victrix Legio & Novatores strenui*, a conquering Legion of the right Cockatrice kinde, stout Innovators and pure Protestants of Integrity. Not all Writers of Books, but all of them Ministers (forsooth) of the new Gospel; and such rare Salt-Petermen as were fit for Fire-works, and to prepare Matter to blow up both Church and State of any Nation. What a pretty Gentleman *Knox* was, and how well conditioned, his Country-man *Langey* can amply tell you, who hath writ at large of his vertues. For *Buchanan*, he was ever known to be a rude and slovenly *Switz*, of a presumptuous audacity, and a factious nature, and one of those Protestants of Integrity, that in *Edinburgh* in the time of King *James* the Fifth, did solemnly in *Lent*, eat the *Paschal Lamb*; and being convicted of that *Judaism*, (which the King himself sate to examine) his Partners and Colleagues in Religion, were there condemned and burnt for that Heresie; he with some of his associates

eſcaped, and fled over into other Countreys, as men reſerved to be further Plagues to their own. But by their Godly Theorems likewiſe, and Doctrinal Maxims, you ſhall be better able to diſcern them, and finde them extraordinary Doctors of Loyalty, pure Proteſtants of Integrity, and ſcarcely matchable.

Knox in lib. ad Nobilitat. & Pop. Scot.

Firſt, Gentle Mr. *Knox* in his Book to the Nobility of *Scotland*, begins thus to inſtruct them. *Neque promiſſum, neque juramentum obligare poteſt populum, ut obediat & auxilietur Tyrannis contra Deum:* No promiſe nor oath whatſoever can oblige the people, to obey and help Tyrants againſt God. And in his Hiſtory of *Scotland*, he expreſly affirms, *That Princes may be depoſed by the people, if they prove Tyrants, and act againſt God and his truth, and in ſuch caſes all Subjects are free from their oaths of Allegiance and Obedience.*

Id. in Hiſt. Scot. pag. 272.

Goodman in lib. de Obed. in Exod. 17.

His Fellow *Goodman* alſo ſings the ſame note in his Book of *Obedience*, and that out of *Exod.* 17. *Toti populo*, ſaith he, *hoc onus incumbit ut animadvertat in Idololatram quemcunque; nemo excipitur ſive Rex, ſive Regina, ſive Imperator.* It is a duty incumbent upon all people, ſeverely to

to prosecute all Idolaters; none is to be excepted, neither King, Queen, nor Emperor. A brave Homily to the people, to teach them how to punish their Princes; then he proceeds to shew how, and by what order that is to be done. *This is Gods Commandment*, saith he, *to the people*; *Ut in simili defectione Rectores suos, qui à Deo ipsos abducunt, ad furcas abripiant & suspendant*; *that in case of such a defection, they seize upon their Princes who would seduce them from God, and carry them away to the Gallows, and hang them up.* Is not this a rare Judiciary over Kings?

Nor is their fine Companion *Buchanan*, in his Book *De jure Regni Scotiæ*, a jot behinde these two gallant Fathers of the people, in his wholsome counsels to them. *For*, saith he, *the people are above the King, and of greater authority*; *they have right to bestow the Crown as they please*; *they may arraign their Princes, and depose them: To them it appertains to make Laws, and to Princes to execute them.* Sure our Protestants of Integrity here in *England* conned this Lesson perfectly; we see they have followed it exactly: Yet this was the great *Solomon* of *Scotland*, and well chosen, if you mark it, to instruct his King as a

Buchan. de jure Reg. Sc. t. p 61.

Tutor; but fitter far to infect the people as a Preacher.

But if you will yet have a little patience, you shall hear these Godly Men speak their sense more plainly.

Knox, fol. 392. And first, *Knox* tells us plainly, *That it were very good, that rewards were publickly appointed by the people, for such as kill Tyrants, as well as for those that kill Wolves, and other Beasts of prey.* But *Buchan. in Dial.* brave *Buchanan* enlargeth upon this point a little further, in a learned Dialogue of his, wherein he shews abundantly both his excellent Divinity and Humanity. *They hold,* saith he, *that Kings must be obeyed, good or bad; but it is no better than blasphemy so to say. It is true, That God oft placeth evil Kings to punish the people; and it is as true, That he often appoints private men to kill them. But in the first to* Timothy, *we are commanded to pray for Princes; yea, so we are also to pray for Thieves.* Is not this rare? Yet again he must have the other firk at the coat of Kings. *But* (saith he) Paul *commands obedience to Kings*; he answers, *Yea, it is true,* Paul *did so in his nonage of Christianity, and in the infancy of the Church; but if he had lived now, he would have writ and said far otherwise:*

As

As if the time wherein *Buchanan* lived, had been more enlightned with the Spirit, than that of the Apoſtles; and that he himſelf were inriched with a greater fulneſs of the Holy Ghoſt, and had a more ripe and ſolid judgment than poor *Paul* could poſſibly comprehend.

Thus are the people cloſely armed to kill Kings under the notion of Tyrants, by the Zeal of Gods Church and Truth, and the Light of the Goſpel; as by the Sword of *Gideon*, and the Arms of *Judith*, which muſt be drawn and directed by the people, even againſt their Kings.

Now that theſe impious Paradoxes be the Doctrines not of one *Goodman*, nor one *Knox*, or one *Buchanan*, but of the whole Congregation of thoſe Proteſtants of Integrity, is to be ſeen by their holy *Geneva* Bible, admitted by their whole Kirk, wherein their Notes upon the Second of *Chronicles* ſhew, That they allow the depoſing of Queen *Macha*, by her ſon *Aſa*, for Idolatry, and yet reprehend him for want of zeal, that he did not put her to death by fire. The like Axioms ſure are not allowed at *Doway*, nor the like Notes to be found in the *Rhemiſh Teſtament*: But yet the practice and execution

Bib. Genev. 2 *Chron.* c. 5. v. 16.

of these poysonous Positions and Doctrines is much worse, than the pronouncing of their bare Decrees. *Ieſſaus*, the learned Bishop of *Roſs*, saith, that *Eo Knoxii prorupit audacia, ut publicè Nobiles pro concione perſtrinxerit, quod Jezabelem ex medio non ſuſtulerunt.* *Knox* grew to that heighth of impudence, as publickly in a Sermon, to rebuke the Nobles of *Scotland*, that they did not put their Queen that *Jezabel* to death; and yet these are all but words: But observe how speedily blows followed; For all the Histories of *Scotland* do sufficiently testifie, That their first act of Reformation of Religion, as they called it, or Establishment of their Protestarcy of Integrity, was the surprizing the Castle of St. *Andrews*, without Warrant or Commission; then the murthering of Cardinal *Belua*, 1546. And from thence proceeded to the Deposition of their own most Gracious, Virtuous, and Religious Queen, our Kings Great Grand-Mother, and afterwards pursued her to her murther here in *England*.

Leſs. l. 10. Hiſt. &c.

All which practices were sufficiently furthered, by the rest of their Reforming Brethren abroad, the Prime Protestants of Integrity, as appears by *Beza* in his

Beza in E. piſt. 78. ad Buchanan.

Letter

Letter to *Buchanan*, provoking him to thoſe Barbarous and Satanical Treaſons, by his bitter railings againſt that beſt of Queens, calling her *Media* and *Athalia*, and ſaying with his foul mouth, that *Nullum illius ſceleribus idoneum nomen invenio*; That he could not finde out words to expreſs, or names to ſet out her wickedneſs; and a great deal more in his *Reveille Matin*; and onely becauſe ſhe was not (forſooth) a Proteſtant of Integrity. Nay King *James* of bleſſed memory himſelf, her ſon, and our Soveraigns Grandfather, had much ado to ſcape their hands, though but in his Cradle, as he was pleaſed frequently to acknowledge, and ſo openly, that it could not paſs the obſervation of learned men abroad, eſpecially one *John Schuts*, a *Lutheran*, who repeats the Kings words thus; *Abillis ego non ſolùm à nativitate continuò vexatus ſui, verum etiam ab ipſo matris utero propemodum extinctus, antequam in lucem editus ſum.* I have not been onely vext and perſecuted by this kinde of people from my Cradle and Infancy, but alſo from my very Mothers womb, and was almoſt by them extinguiſhed, before I could ſee light. But we know better ſure here in *England*, than

Reveille Matin.

Joh. Schuts his obſervation of K. James.

any *Lutheran* abroad could possibly, how that great, most judicious and knowing King was satisfied in their Religious roguerties, and what he thought of them to his dying day; and the warning he gave his most vertuous son upon his death-bed, to beware of them: Which how well he did observe, I know not; but this I am sure of, That they were the principal movers of all his, and his Kingdoms troubles, and the cursed hands that joyned with the English Protestants of Integrity here, to work his final ruine. *Sed transeat cum reliquiis erroribus.*

But now here before I proceed any further, I must be bold to make a stand, and sadly intermix the water of my eyes, with my mourning and sorrowful Ink, and with a black distempered Pen, deplore the madness of those malicious men, who were the first engagers of us in our late unnatural Wars.

Ah poor *England*, Paradise of the Earth, Eye of the World, Pearl of all Beauties! How many times by the means of these Infernal Spirits, Spawn of the Cockatrice, *Protestants of Integrity*, hast thou seen thy fruitful bosom, heretofore crowned with

with Ears of Corn, and Guilded with Harveſts, all briſtled over with *Battalia's*? How many times haſt thou ſeen thy Land covered with Swords, and thy Seas with Ships? How many times haſt thou felt the arms of thy Chrildren, encountring within thy proper Entrails? How many times haſt thou ſeen flames of Brothers hoſtility flying through thy fat and fragrant Fields? When haſt thou not ſweat in all the parts of thy beautiful body? When have not Rivers of Blood been drawn from thy Veins, and ſuch Blood, as would have cemented the beſt Bulwarks for thy own defence, againſt all foreign enemies whatſoever; and if well employed, had made the great enemy of Chriſtendom, the *Turk*, ere this to tremble at thy Standards, and have replanted again the beautiful Plains of *Paleſtine*? But all hath been ſacrificed to ſuch Religious Furies.

Nor could theſe ſacred Blood-Leeches yet reſt ſatisfied, till they had embrued their hands, and made their hearts drunk with His, whoſe every drop was worth a whole Ocean of ours. Murther they muſt, the moſt Religious and Clement Monarch of the Univerſe; a Prince wiſe as *Apollo*, Valiant as *Achilles*, Vertuous as *Socrates*, Pious

Pious as *Æneas*, and Beautiful as an *Amazon*, must pass away as a Pearl parcht up with Lightning, and leave his Anointed Head upon a Scaffold, as a sacrifice to these Religious Monsters of Mankinde: An action so dire and dreadful, a Tyranny so barbarous, that no voice or pen can ere be able to express it; it makes the hair stand an end, on the heads of all good men so much as to think upon it; nay nothing but a stile of fire, or pen of Adamant steeped in blood, is capable to declare it. And certainly, (as it was said of *Sylla*) *If that Mercy her self had come upon the Earth in humane shape, they would have murthered her.* Are you not yet ashamed of your ingratitude, you children of the *Scotish Belial*? Had you had one drop of true *English* blood in your bodies, you would have been readier to spend that for Him, than to take His from Him.

What, you would have been all Kings? We remember indeed too lately, that you were so, and would have a perpetual seat in *Parliament*, as you once thought you had got. And truly, it is great pity but it were so again, especially being so good Patriots, as you have been? I wonder truly, that then you did not vote your selves

to

to be immortal too! So you might have been too hard for *Dun*, and the Devil himself.

Let any temperate and knowing man in *England* now be judge, whether when you sate so with all your power and splendor about you, so loudly proclaiming your selves such Magnifical Members, you did not stink in the nostrils of the people; who generally looked upon you then, but as busie Apes upon a house top, and as a towering smoak, in the Socket of a greasie Candlestick. *For such* (as St. *Bernard* tells us) *are all dignified persons without merit*; and so accordingly you went out in your own snuff, the stench whereof is not yet, nor ever will be in all succeeding Ages extinguished. But I forbear, least I lose my self in this vast field of Passion, Wonder, and Astonishment; and indeed I would willingly pass over this discourse with silence, as over coals covered with ashes, were it not, that as it was fit to expose massacred bodies to view, thereby to cure the madness of the *Milesian* Maids; so we are bound to discover the bloody effects of this late unnatural War, to raise a horror in all good souls, against the wicked and diabolical causes of it; those bloody

St. *Bern. l.* 1. *de Consid. c.* 7.

Religion-

Religionaries, covenanting Cockatrices, in a word, *Protestants of Integrity*; for killing and robbing more villanous than ever was a *Cacus*, or a *Polyphemus*; more like *Centaurs* then men, much less Saints; and if you could but look into them, you would finde for all their reverend pretensions to purity and godlineſs, their hearts all ſpotted over like the skin of a *Panther*. Wretched Religionaries, who carry with them the voice of *Jacob*, but the hands of *Eſau*; whoſe godlineſs truly is not unlike a Tomb of Glory, full of rotten Bones; and a fair Eye to ſhew, but purblinde at hand: And yet truly, notwithſtanding all our unworthy ſufferings from this kinde of Cockatrice-Chriſtians, we in *England* have now no little reaſon to rejoyce in thoſe very miſeries, and congratulate with our ſelves, that very Blood-ſhed it ſelf of thoſe unnatural wars, if we would at no cheaper rate have acquired the enjoyment of thoſe moſt ineſtimable bleſſings and benefits, which we have ſince received, by the undeceiving of the good people of the Nation, from this grand cheat of *Presbyterian Religion*, and above all the reſt, the ſoveraign influence of that moſt precious perſon his Sacred Majeſty, and

nd moſt gracious Government. Thrice bleſſed *England* in ſuch a purchaſe, though with ſo much coſt and pains! O happy voice of thunder, which made this Hinde to bring forth ſo glorious a Birth, after ſo many terrible throws, and ſuch direful agitations of many years!

Methinks I ſee ſtill, and it will be always preſent with me, how upon his entry into *London*, all the hearts of the poor Subjects of this Nation, which ſo much ſighed in the Civil Wars, and under the late Uſurpers, freſhly bloomed, and newly opened themſelves as Roſes, at the benign and gentle aſpect of this incomparable Prince. Some ſtedfaſtly beheld him, and became as ſtatues, yet ſhewing by their eyes, that they were not made of marble: Others ſpake to him with an infinity of dumb teſtimonies, of a never ſilent and hearty affection: The reſt made the reſentments of their hearts burſt forth from their lips, not being able to withhold from Acclamations.

But what ſhall we ſay then, if our *Engliſh Proteſtants of Integrity* have been the cauſes of all this great happineſs, both to Prince and People? I am ſure they glory in it, as their own proper product, which

which if truly done by them, out of a tru resentment of loyalty, without any mix tures of their own private and pernicious designs, and a perfect repentance for their past crimes, no doubt will prove sufficient expiation both in the sight of God and man, for whole myriads of their treasonable transgressions before. For this dry victory of his Majesty over us, hath been the greatest and most conducing to the publick good, that ever was heard of in the whole world. It was well observed of *Tacitus*, that *Ingens victoriæ decus citra domesticum sanguinem bellanti*, the greatest glory of a victory is that which a Captain gains by the least expence of home-bred blood. And this hath been his Majesties constant study to do, ever since his most barbarous banishment: Nay, his endeavor likewise hath been to save as much as he could, of his very enemies blood. He hath never sought to purchase fame by such a cruel vanity, as *Pompey* the Great did, who building a Temple to *Minerva*, caused to be engraven over the Gate of it, how he had taken, routed, and slain, Two millions one hundred fourscore and three thousand men; pillaged and sunk Eighty hundred forty and six Ships; made desolate One

thousand

thousand five hundreed thirty eight Cities and Towns. If this be the way to glory, his Sacred Majesty sure hath steered a clean contrary course; for he hath written and engraven by his actions on the Gate of the Temple of *Eternity*, the Men, Ships, Cities and Towns that he hath preserved. *Hac divina potentia est, gregatim & publicè servare*, saith the most Excellent *Seneca*; It is a piece of no less than divine power, to save publickly, and by troops. By the other way, it may be his Majesty might have rendered himself more remarkable and terrible, like a dreadful Comet, by the ruine of his Kingdoms; but his gracious goodness knew, that nothing could be so honorable as to save: And it is not his Majesties fault, if notwithstanding all those great and fierce contradictions of peevish spirits, we are not yet reconciled into a brotherly amity, and as one mans children, if we do reverence his Sacred Majesty as our common Father. *Senec. de Clem. l. 1. c. 26.*

Our Cattel are as plentiful as ever, our fields no less fertil and fragrant; nor yet are our Hillocks less filled with Ears of Corn, than they were before our late unnatural Wars; all which we must needs attribute

to

to his Majesties most pious care and preservation, in whose power it was for our ingratitude, to have thrown us all into our deserved confusion, and consequently desolation; by which means he hath built himself a living monument, in the hearts of all true Englishmen; in which he will live more honorably a thousand times, and so be represented to after ages, than all those great Monarchs of *Egypt*, in their rich Marbles, Pyramids, and Obelisks. And if our *Protestants of Integrity* have been, as they pretend, so highly instrumental in this happy production, it is fit they should have their due honor and acknowledgement; and very requisit it is, that we should all joyn in prayers to God, that they may perfectly forsake the Cockatrice and all his works, and continue like good Christians, in the Payment of those dues of obedience and loyalty, which they have so worthily begun.

But now you must give me leave to tell you a story, which though in its surface may seem something fabulous, yet is grounded upon very good History, and the whole moral of it will be found, I fear, to be too perfect truth. That Monsieur *De Bean Manoir*, a Noble Breton, being as honorably

honourably, as religiously engaged in the holy Warrs; took part with a Lion, that was combated by a Serpent, in a Wilderness in *Palestine*, and killed the Serpent with his sword, who had in all likelihood, otherwise worsted the Lion, is as fair and faithful History, as any humane Authority can derive to us. But upon this it is not impossible, but some skilful Mythologists might erect this Fable. A Princely Lion that was for long time acknowledged King of the Wilderness of *Sinai*, made himself a most stately den, a Palace equal to the dignity of his Royal Person and Authority: Now there was a brood of most subtile and most mischievous serpents thereabouts, who had an evil eye upon the state and authority of this Royal Lion, and a desire to make themselves Masters of his den. This wicked design of theirs, they most secretly and craftily carried on, by private plots and conspiracies, bandying in his counsels, and ploughing with his Heifers. But prevailing nothing with all that, they entred into a Solemn League and Covenant, by arms and open force to expel him from thence, or reduce him under their obedience. Upon this very many Battels were fought betwixt them, but

the valour and vigilance of the Lion, was so great, and such the fidelity of his other good Subjects, that in some years they could yet gain little or nothing from him. At last the Serpentine power growing stronger, and the good Lions weaker, by their subtil insinuation into his Counsels, and intelligence with some of his unfaithful Counsellors, and when almost all his honest friends power was exhausted, both purses and persons spent in the pursuance of the Royal right; the Devilish serpents at last took him prisoner, seized upon his Royal den, and at length most villanously murthered him before the very door of it.

The young Lion in the mean while seeing two most vast and hideous Serpents had gotten the possession of his Imperial Den, endeavoured to save himself by flight from their infernal serpentine fury, and accordingly transported himself into another country, where he lived for many years a disconsolate stranger, and not a little distrest: Yet notwithstanding leteth slip no opportunity that might advance his Interest in *Palestine*; at length after many most valiant Essays and Attempts, to regain what his father had lost,

and

and with little or no ſucceſſe, he calls a Forreſt Councel about him, and was at laſt adviſed by the Fox, to lye quiet for a while, not to ſtir at all; for all his quick and active oppoſition, did but keep his enemies more waking, and hold them cemented together in bonds of ſtricter union; and ſo he was contented to ſit ſtill for a while, and give that viperous brood more leiſure to deſtroy one another: which fell out according to the Fox his counſels, and the Lions expectations; For the two great Serpents, that had made themſelves Princes of the place, and uſurpers of the Lions right, fell into ſuch fierce and unreconcileable differences, that the quarrel could never have end, till one had baniſht and driven out the other; for it is moſt certain, as the wiſe Spaniard informs us, *ni el amar, ni el mandar no quieren compania*; nor love, nor lordſhip can brook any Rival: There is but one Sun neceſſary in heaven, and one King in a Country; a great ſpirit cannot endure a crown made Creſcent-wiſe, but will furniſh out the roundneſs of the Circle.

In fine, the worſted Serpent now being beaten into extream deſpair, addreſſeth himſelf to the young Lion, and proffers his

utmoſt aſſiſtance to reſtore him effectively to his right, ſo he will be pleaſed but to let him have one corner of his Den, and a part of his power; to which the Royal-hearted Lion readily aſſented; ſo with mutual forces they prevailed to repoſſeſs the Den, and ſlay the Maſter Serpent. Now it is very notorious, that the beaten and baniſht Serpent, was aiding and aſſiſting to the Lion, not for any kindneſs, or love to him, or his cauſe; but for his own preſervation, and to revenge himſelf upon his treacherous companion. And it is ſaid, that ſo noble and ſo perfidious a nature, not being able to cohabit long in peace together, the Serpent ſtill according to its Deviliſh Luciferian nature, conſpiring to be *aut Cæſar, aut nihil*, ſole King or nothing; they fell into a moſt bloody combat, at the ſame time that this Seignior of *Beaumanoir* was paſſing by, who like a noble, cordial Cavalier, engaging his ſword in the Lions behalf, ſlew the Serpent, and ſo freed that Monarchy from any more of the Serpentine ſervitude.

But now here I muſt be forced to draw a curtain over the horrid miſdemeanours of my own Countrymen, which are not onely

onely paſt, but thoſe that are feared to come, leaſt if I ſhould make any Application, I may be miſ-conſtrued, and appear to ambitiate rather the buſineſſe of a Prophet, than a Hiſtorian; ſo I refer every man to his private application, and the whole Nation to their earneſt prayers, that it would pleaſe God in his goodneſs to avert what the malice of ſome does threaten us withal.

So I return to my buſineſs, and to ſearch out if I can, the very firſt bed of this viperous brood; the proper Petigree of theſe State Serpents, and the very ſource and origin of thoſe Religious Cockatrices before ſpoken of, from whence they are truly and lineally deſcended.

Now there are three derivations alledged, but a fourth I believe is moſt probable. The firſt is from the old *Wickleſiſts* in *England*, who are regiſtred by Mr. *Fox* amongſt his Martyrs, and are ſtill accounted by ſome of the late Doctors of Integrity, *Inter primos teſtes veritatis*, amongſt the firſt Witneſſes of the Truth: and yet we ſhall finde that they did hold as the *Knoxians* did (ſince them) in *Scotland*, that the people might correct their Princes, if they offend: And therefore

Melanct. in Com. super Pol. Arist. *Melancthon* a reforming Brother too, in his Comment upon *Aristotles* Politicks, saith, *Varias Tragœdias excitavit Wickleffus, qui contendit eos qui non habent Spiritum Sanctum, amittere Dominium: Wicleff* raised strange Tragedies, by teaching that they lose all right of Dominion, who have not the Spirit of God: And in his Book *de jure Magistratus*, he saith, *Insaniit Wickleffus, qui sensit impios nullum dominium habere. Wickleff* was mad who thought that no wicked man had any right of dominion.

Item in lib. de jure Magist. Osiander, cent. 9. *Osiander* witnesseth the same in his ninth Century, and divers others of the same reforming race, who have themselves written altogether as Rebel Doctrines, yet tax *Wickleff* highly for this; that all wicked men should lose their propriety: So as if Princes be so, which rests in their sanctity onely to judge, they must presently forfeit their Crowns. And yet Mr. *Fox* calleth him, *Stellam matutinam in medio nebulæ, & Lunam plenam in diebus illis*, a morning star in the middle of a fog, and the full Moon of the time; and the consequence of those Doctrines may be seen in the stories of Sir *John Oldcastle*, Lord *Cobham*, and Sir *Roger Acton*, two

two of *Wickleffs* Diſciples, who raiſed a Rebellion accordingly, and were by that active King *Henry* the fifth, defeated, and deſervedly put to death for Hereſie and Treaſon. And how careful that phanatical *Oldcaſtle* was of his Followers, may be ſeen in his Speech to Sir *Tho. Erpingham*, that if he ſaw him riſe the third day from the dead, he ſhould procure quietneſs and favour to thoſe of his Sect: But by his not reſurrection (as he promiſed,) his Sect lay ſtrangled in the Cradle, and buried with him, till King *Edward* the ſixt his days, when ſome ends of it were taken up again, and ſet out with more oſtentation then ever in that Princes Minority; and what rare effects of obedience, were by that means produced in Queen *Maries* time, who brought them up again to the Teſt, may be eaſily read in our Chronicles. Wherein it is plain, that in the poor five years of her Reign, there was *de facto* more open and violent oppoſition and rebellion made by her own Subjects, than Queen *Elizabeth* had in forty five years, or any Prince before, or ſince the *Wickleffian* Doctrine; till the ſame ſmothered fire broke out at laſt in our good King *Charles* his time, to his

utter ruine, and the shaking of the very foundations of his Monarchy.

And yet to this very day, is *Wickleff* held for a grand Apostle, amongst all the Phanaticks in *England*, who are at present more numerous than ever. Howsoever it cannot enter into me to believe that he deserved the Honour to be reputed the first Father of our Protestants of Integrity; though he might possibly by that single Doctrine of his, open a gap to all those gallant Champions against Kings, that succeeded him. So *exit Wickleffus*; and enter valiant *Martin Luther*, who is by some, and truly not altogether undeservedly, supposed to be the great Grandfather of these prodigious Doctrines against the State, Dignity and Persons of Kings and Princes.

It is well known that in the yeer of our Lord 1514 the whole estate of the Church enjoyed a setled Peace, and all their ancient Rights and Priviledges: all Princes with great devotion were Nursing-Fathers and Protectors of it; there was a perfect harmony and correspondence, (for all matters of Religion and Faith) between the Church of *Rome*, and the Princes and Common-wealths of all Christendom.

Anno

Anno 1515. *Martin Luther* an Auguſtine Frier, a man of a turbulent ſpirit, was indeed the firſt that broke this long and happy peace, who having interpoſed himſelf in the fatal buſineſſe of Indulgences (ſent by Pope *Leo* the tenth into *Germany*) began firſt as Proctor for his Order to preach againſt the injury done to his fraternity, againſt the covetouſneſs and abuſes of the Collectors, and againſt their Authority which did nominate them, *&c.* And finding (as Novelty is ever at firſt well entertained by the multitude) *Populo placere, quas feciſſet fabulas*, and perceiving alſo ſome of the greateſt Princes in *Germany* did hear him, and would be ready to back him upon all occaſions, and in all his proceedings, pufft up with vainglory, and an ambitious conceit of himſelf, he preſently ſet himſelf upon higher ſtrains, and as a man grown ſick in his ſpirits, and of a fiery diſeaſe, he begun to rave and defame all Church Government; he abandoned his Cloiſter, caſt off his Habit, and renounced all obedience to his Superiours: For now he preacheth againſt the whole Clergy, againſt the Tyranny and Superiority of the Biſhop of *Rome*, (whoſe Authority in matters Eccleſiaſtical

was

was till then held ſacred) perſwaded the people not to render him, or them any obedience: The Pope he termed *Sataniſſimum Papam, & Meſſer Aſino*; the Prelate, he called blind guides; the Religious, he termed Swine, and Candles ſet under a Buſhel.

Thus he ſought *non purgare abuſus, ſed tollere ordinem, Triticum cum zizanio evellere ſtuduit*; not to cleanſe the Church of abuſes, but to extirpate all Order, and to pluck up the Wheat with the Weeds.

Now his firſt ſtep towards all the Tragedies he intended, was this; that he might work his miſchief and confuſion in the Civil State the better, he firſt tears in pieces the Eccleſiaſtical, and ſo proclaims open War againſt all the Biſhops in *Germany*; and therefore writes a Book expreſly, *Contra ſtatum Eccleſiæ, & adverſus falſo nominatum ordinem Epiſcoporum*, againſt the State of the Church, and the Order of Biſhops falſly ſo called; in which he ſends out his Bull, as he calls it in theſe words.

Luth. in lib. cont. ſtat. Ecc. &c.

Attendite vobis Epiſcoporum umbræ, vult vobis Bullam & Edictum legere, non valdè teneris veſtris auribus placiturum; and this was his Lecture worth the hearing: *Omnes quicunque opem ferunt, bona, famam*

famam & ſanguinem in hoc impendunt, honoremq; ſuum in hoc exponentes, ut Epiſcopatus Pompatici devaſtentur, tam remoti & alieni ab omni functione poſtolica, totumq; hoc Satanicum Regimen Epiſcoporum extinguatur; Hi ſunt dilecti filii Dei & verè Chriſtiani, obſervantes præcepta Dei; Whoſoever ſhall ſuccour us in this buſineſſe, with their goods, good name, or blood, and lay out all their honor too in it, that theſe pompous Biſhopricks may be laid waſte, and all the Deviliſh Regiment of Biſhops be extinguiſht; theſe are the beloved children of God, and true Chriſtians obſerving the Commandements of God. And in another Book he tells us, *Si fures furca, latrones gladio, hæreticos igne tollimus, cur non potius hos magiſtros perditionis, hos Cardinales, hos Papas & totam iſtam Romanæ Sodomiæ colluviem, omnibus armis impetimus & eorum ſanguine manus noſtras lavamus?* Nothing muſt now ſerve his turn but to waſh his hands in the blood of Biſhops: But here he muſt not ſtop neither; the ruine of the whole Hierarchy of the Church will not ſatisfie his furious Reformation: But as if it were, as I doubt not but it was, purpoſely to bring in Barbariſm, and to put out the eyes

Id. in lib. cont. Sylv. Pricat. Tom. 1. dat. Wittenbergh.

eyes of the poor *Almains* for ever, that neither they nor their posterity might ever discover his Frenetick Errors, he endeavours madly in the next place, to ruine and deface all Universities, as in his Book *Id. in lib. cont. Amb. Cathar.* *Contra Ambrosium Catharinum*, he saith thus, *Ut videatur, ad Evangelium funditùs extinguendum, nec astutius, nec efficacius inveniſſe Satan commentum, quam erigendarum Universitatum*, the Devil never invented a more subtil and effectual means to extinguish the Gospel, then that of founding Universities.

Id. in lib. de abrog. missa. And in his Book *de abroganda Missa*, there he disswades the people from sending their children to the Universities, and generally condemns them all in these words: *Academias per Idolam Moloch figuratas puto*, That Universities were figured out to us by the Idol *Moloch*; and gives the Reason after, *Ex isto enim fumo prodeunt istæ Locustæ, quæ omnes Cathedras occupant*; for out of that smoak, saith he, do issue those Locusts, which swarm in all Chairs, and possesse Pulpits: And so in order to that Doctrine did his learned Companion *Carolostadius* chooſe to go to *Carolost. ad.* Plough, rather then he would read one Lecture more.

And

And his *fidus Achates*, *Philip Melanchthon*, in his Book called *Didymus*, saith, *Equidem ſapientem virum judico fuiſſe Wickleffum Anglum, qui omnium primus, quod ego ſciam, vidit Univerſitates fuiſſe Satanæ Synagogas*: I take truly *Wickleff* an Engliſhman to have been a wiſe perſon, who was the firſt of all that I know, who diſcovered Univerſities to be the Synagogues of Satan. *Melanct. in Dyd.*

Nor could this famous Reformation ſatisfie it ſelf with the extirpation of theſe two, the talleſt Cedars in the Empire; that is the Hierarchy, and the Univerſities; but a greater miſchief muſt follow, and that muſt be the ruine of the Empire, and *Cæſar* himſelf: Which is firſt to be ſeen plainly by his prodigious incivility, arrogancy, and diſobedience, towards the Emperour, and the Princes of *Germany*: Nay, what a reverent eſteem had he for Sacred Majeſty, by his uſage of *Henry* the eight of *England*, in his Book that he entituled againſt him? he called him an envious mad fool, full of Cowardiſe, and without any vein of Princely blood in his body: After that he ſaith, He was a Baſiliſk, to whom he denounced damnation. *Luth. in lib. cont. Regem Angliæ.*

And

Pag. 335. And *p.* 335. he saith, This glorious King, lieth stoutly like a King: And again, He is a lying *scurra*, covered with the title of a King, and a chosen vessel of the Devil: *p.* 338. And *p.* 338. Thou art no more a King, but a Sacrilegious Theef: And then most *p.* 333. mannerly, and like himself, *p.* 333. *Jus mihi erit majestatem tuam stercore conspergere, &c.* For more of that stuff I refer you to Sir *Thomas Moor* the famous Chancellor of *England*, who recapitulates them in his Latine work against *Luther*: But indeed it is no great wonder, how he treated *Henry* the 8. when we do but consider how he behaved himself towards the Princes of the Empire, and to *Cæsar* himself, who was his own Soveraign Lord, to whom whether he gave what was due to *Cæsar*, or did preach and perswade obedience to Magistrates, as a good Christian ought, we shall see anon: And first in his Book, *Contra duo mandata Cæsaris*, he gives him and all the Princes of the Empire the plain Lye; *Turpe quidem est Cæsarem ac Principes manifestis agere mendaciis*, it is a shameful thing that *Cæsar* and the Princes shoul deal in such manifest lyes: And a little after cals them all Beasts, *Deus mihi dedit negotium, non cum hominibus*

Sir Tho. Moor. cont. Lutherum.

Luth. in lib. cont. duo mandata Cæsaris.

ratione

ratione praditis, sed Germania Bestia debent me occidere, meaning that the Princes, the savage Beasts of *Germany*, should murther him; then he proceeds to make them worse than *Turks*, *Ne ullo pacto eos sequar vel in militiam ire, vel dare aliquid contra Turcas: Quandoquidem Turca decies prudentior, probiorq; quam sunt Principes nostri; quid talibus fatuis*, &c. he would neither follow them into the War, nor give any thing against the Turks, for the Turk was ten times an honester, and a wiser man than his Princes; what had he to doe with such fools? *&c.* Yet further in his Book of Articles. *Quid ergo boni in rebus divinis vel decernant, vel constituant Tyranni tam impii & prophani?* what good can such impious and prophane Tyrants do, or determine in divine matters? Before they were liars, beasts, fools, and worse then Turks; and now plainly Tyrants, impious, prophane. And yet a little higher still, in his Book of Secular Power, he delivers his opinion of all Kings and Princes in general, and how they are to be esteemed; *Scire debes quod ab initio mundi, rarissima avis est prudens Princeps, ac multo rarior probus; sunt communiter maximè fatui, & nequissimi Nebulones in terrâ*; from the begin-

In lib. Artic. 500. in Art. 361

In lib. de Secular. Potest.

beginning of the World Princes generally are, and ever have been, the arranteſt Fools, and wickedeſt Knaves living; and for fear he ſhould not be ſufficiently underſtood, he interprets himſelf preſently after, *Quis neſcit Principes eſſe carnem ferinam in cœlo*, as great a dainty in Heaven, as Veniſon is upon the earth, that a Prince ſhould have a ſaved ſoul: And then in his Book of War againſt the Turks, he concludes them abſolutely unfit to govern the affairs of Chriſtendom. *Cæſarem neque caput eſſe Reipub. Chriſtianæ, vel defenſorem Fidei, & Evangelii: & oportere ſane Eccleſiam habere alium defenſorem quàm ſunt Imperatores & Reges:* That is doubtleſs to ſay, That he will have no body Head of the Church, nor Defender of the Faith, but his own ſanctified ſelf. Kings at leaſt cannot be; for he gives his Reaſon for that, *Eos namque eſſe peſtimos hoſtes Chriſtianiſmi & fidei.* Did ever any Prophets, Apoſtles or Primitive Chriſtians, uſe ſuch a barbarous liberty of ſpeech againſt their Perſecutors? no not againſt *Nero*, *Diocleſian*, or *Julian*, the wickedeſt Tyrants that ever the earth bore. Did *Elias* his Prototype, as his Diſciples would have him to be, ever rage ſo madly

In lib. de Bello cont. Turcas.

madly againſt *Ahab* and *Jezabel*? Did not St. *Paul* uſe *Feſtus* with more Reverence? And without doubt no Chriſtian and true zeal can be ſo irregular, ſo rude and ſo intemperately paſſionate, as to give the plain lie to *Cæſar* his Soveraign, and to the Princes of the Empire: To proclaim him and them Salvages, Baboons, Fools and Tyrants, blind Buzzards; and that the Turk was a wiſer, and an honeſter man than they. To affirm as it were in ſcorn and hatred of Majeſty and Royalty, that a wiſe and a good Prince is as rarely to be found as a black-Swan; that commonly Kings and Princes be the moſt doting Fools, and Reprobate Knaves in the world, that they were a curſed and a damned Crew; as if there were no place vouchſafed in heaven for ſuch Caitiffs as Kings. Theſe are rare motives doubtleſs to the people, to render due obedience to their Princes.

But yet leaſt this railing ſhould not do his feat, and that the world ſhould favourably interpret all that language, to be but a paſſionate heat, againſt ſome particular perſons; and not that he did intend to abuſe and enervate the very ſacred Power it ſelf and function of Kings: nay to take the

Crown from off their heads if he could, and to expose their Prerogatives and all Regalities to the malice and contempt of the people, he must yet determine the business more positively and cathedratically against them; and therefore in his book against the Bores, he sends this greeting to the Princes; *Sciatis Boni Domini, Deum sic procurare quod subditi nec possint, nec debent, nec volunt, Tyrannidem vestram ferre diutius.* Know ye my good Lords, that God has so provided, that your Subjects neither can, shall, will or ought to endure your Tyranny any longer. Then in his Common places, *Pulchrè vero non turbandam pacem Publicam arbitraris, & turbandam pacem aeternam Dei; non sic Palatini, non sic:* As if it were undoubtedly true, that the peace of God, and the peace of the Empire, were incompatible: I am sure the old Laws and Government of the Empire, and *Luthers* new Gospel, were very inconsistent.

Lo. 1. contra Rusticos.

Lo. Com. class. 4. c. 30.

Put yet more plainly he sets it down as a divine Decree, in his book of the Babylonish Captivity; *At omnibus hominum legibus exempti sumus, libertate Christiana nobis per Baptismum donata*, we are exempted

L. de Capt. Babyl. c. de Baptismo.

exempted from obedience to all humane Laws, by our Christian liberty given us in Baptism: And in the same book in his chapter of Matrimony, *Scio*, saith he, *nullam Rempublicam Legibus feliciter administrari*; I know no Common-wealth that is happily governed by Laws: and again in his Chapter of Holy Orders, *Turpe enim est & iniquiter servile, Christianum hominem, qui liber est, aliis quam cœlestibus & divinis legibus subjectum esse.* It is a foul thing, and most wickedly servile, that a Christian man who is free, should be subject to any other, but the Divine and Heavenly Laws.

Ibid. c. de Matrimonio.

Ibid in c. de sacris Ordinibus.

So that it is most plain, that it was not *Luthers* design onely to pull down Monarchy, but all other kinds of Civil Government, and to extirpate all humane Laws, and so to subject the People onely to his interpretation of the Gospel.

And indeed he excellently well and very ingenuously expresseth his own meaning, in his book to the Nobility of *Germany*, first giving his sentence upon the Imperial Chamber at *Spyres*; *Tribunal Camera Imperialis*; *ecce quam Diabolica est Meretrix*: Behold what a divelish whore the Tribunal of the Imperial

Lib. ad Nobilitatem Germaniæ.

Chamber is become! Then proceeds thus, *Ferunt nullum esse pulchrius Regimen quàm apud Turcam, qui tamen neq; Canonicum, neq; Civile jus habet, sed solum Alchoranum. At nos fateri oportet, nusquam esse turpius Regimen quam apud nos, per jus Civile & Canonicum.* They say there is no better Government anywhere than amongst the Turks, who yet have neither Canon or Civil Laws, but onely their Alchoran. But we on the other side must acknowledge, that there is no where a worse Government, than amongst us by the Civil and Canon Law. Now see, I pray you, and observe whether it was not this grave Doctors meaning to abolish all Lawes, and that men should be onely governed by his Gospel.

Now by these and such like abominable Doctrines, was not he onely the cause of those horrible tumults which happened in his days, but of all the sad wars and most dreadful desolations, that have followed since, and so must derive still an unhappy influence to all Posterity? For if it were lawful for the Elector of *Saxony*, his great Master and Patron, to take Arms for defence of Lutheranism, because he was perswaded by him, that there

there was no other true and infallible Religion but his; why might not another Prince with the same pretext take Arms for *Calvinism*, and *Halberstat* for *Epicurism*, and a *Muncer* for *Anabaptism*, and so by an Anarchy under colour of their liberties, and the prerogative of Conscience, tear the Empire in pieces, and open the Ports of *Gemany* to let in the Turk, as they have very often done already? and all the Princes of this later age have too sadly seen the dangerous and dismal consequences of that Doctrine, *That it is lawful for Subjects by their swords, to defend their Religion against their Kings.*

Nor did this Civil Gentleman, use with more respect and reverence, his Friends and Patrons of the house of *Saxony*. As for Duke *George* of *Leipswig*, he call'd him once, when he was displeased with him, the Apostle of Sathan, and scornfully gives him the Title of *Illustrissima Inclementia vestra*: and so to old *John Frederick* his chiefest friend and favourer, upon occasion of a Commission or visitation of his which displeased him, *Tratz*, quoth he, *eis visitatoribus*, and then he tells you presently, because he was not himself

Lo. in Serm. Dom. Lo. contra Ambros Cathar.

himself called to counsel about it, *Nescio qua de causa me præterierit Princeps*; and in another place, saith he, *Si licet mihi Decretales Papæ, Conciliorum decreta, leges & mandata Imperatoris, omniumque Principum, pro libertate Christiana, nedum contemnere sed & conculcare; vestrásne res gestas præclara visitationis, legum vice acceptem?* If it be lawful for me not onely to contemn, but tread under foot the Popes Decretals, the Decrees of Councils, the Laws and commands of the Emperour, and all Princes, for the defence of Christian liberty; must I be forced to accept the transactions of your pitiful Visitation, in the place of Laws? See how he served his own Master; Indeed He say that for him, he dealt his blows against Princes very impartially.

Now indeed after all this, may it not be very well imagined, that this Anti-monarchical Egg of the Religious Cockatrice was laid in *Martin Luthers* bosome? especially if we well observe how *Calvin* and he do symbolize together in the point, how they speak one language, wear both the like colours, and the very same fashion; if you will observe a little further out of *Luther*, *Nebulones isti ex Nobili-*

Tom. 7. fol. 441.

tate

tate, Tyranni & qui inducunt animum ideo nobis Evangelium dediſſe, eoſq; ex carcere Pontificio expediviſſe, ut poſſint ipſi avaritiæ ſuæ litare: Theſe Knaves, ſaith he of the Nobility, theſe Tyrants perſwade themſelves that God has therefore given us his Goſpel, and delivered us out of Popiſh bondage, that they may ſacrifice to their own Covetouſneſs. And in his Epiſtles he ſayes, *Principem eſſe & non ex aliqua parte Latronem eſſe, aut non aut vix poſſibile eſt,* To be a Prince and not an Oppreſſour, nay an arrant Thief and Robber, is not at all, or very hardly poſſible: and again, *Non eſt Principis eſſe Chriſtianum, &c.* It is not the part of a Prince to be a Chriſtian. Nay yet again, *Mirum non eſt ſæculares Reges Dei hoſtes eſſe, ejuſq; verbum hoſtiliter perſequi; hoc ipſis a Natura eſt inſitum, hæc eorum proprietas,* It is no wonder, ſaith he, that ſecular Kings are Gods enemies, and do with all hoſtility perſecute his word; it is planted in their very natures ſo to be, it is their inſeparable propriety.

In Epiſt. fol. 350.

Tom. 3. fol. 325

Tom. 6. fol. 143. in Pſal. 101.

Thus by his Rules, as well as *Calvins*, there is a plain Antipathy between Royalty and Religion; and ſo I am ſure by better conſequence between their Religion and Loyalty.

Tom. 3. Latin. fol. 459 in. Psalm 45. But to proceed a little further: *Aulas Principium*, saith he, *verè possunt dici sedes & Thronus Diaboli, ubi tot sunt Diaboli, quot fere Aulicæ*; Courts of Princes, saith he, may be truly said the Seats and Thrones of the Devil, and by consequence Kings must be the Devils, though he saith onely that Courtiers are so. Yet again, *Principes sunt flagitiosissimi Nebulones*: Princes saith he, are most wicked Knaves; the reason followeth, *Sunt enim Dei Lictores, & Carnifices quibus ira divina ad puniendos improbus uti solet, &c.* For they are no better then Gods Sergeants, Executioners and Hangmen, to punish people upon earth. Yet further, Fol. 190. *Nullum neq; jus, neq; fidem, neq; veritatem apud Principes sæculares reperire licet*; There is neither faith nor truth to be found amongst secular Princes; they Tom. 3. fol. 149. have neither honesty or justice. And then you may take for a very good conclusion, *Quid ergo Principes doceam & hujusmodi Porcis scribam?* To what purpose should I go about to teach Princes, or instruct such swine as they are?

Thus you see how these holy men and blessed Reformers, have divinely conspired in this unity, (how different soever they

they are in other points, even diametrically oppoſite in all other doctrines) as led by the ſame Spirit, to arrive at the ſame moſt Chriſtian and holy end, to nouriſh a deadly feud againſt all Kings and Princes, animate people to Rebellion, and in effect to ſubvert all Civil Government.

That *Luther* was a Proteſtant, is moſt certain; but what his integrity was you have fully ſeen; nor will I deny that *Zuinglius*, *Calvin*, *Beza*, *Paraus*, *Graecerus*, *Knox*, *Buchanan*, *Gilby*, were all as good Proteſtants as *Luther* himſelf in this point, and of great integrity, who have all like great and glorious Champions of the Proteſtant Faith, attempted to Cantonize all Kingdoms into ſeveral Circles, as they have done already their French Church, which they call their new Ark, to preſerve and redeem the miſerable world, from a pretended inundation of impiety, ignorance, and irreligion.

Thus I have been bold to draw the Picture of Faction abroad, that is now diſtinguiſhed by the title of Proteſtants of integrity, with a face ſo full of frowns and ſternneſs, that by the very phyſiognomy of them, you may eaſily judg how unquiet and turbulent the conſtitution of them

them is like to be; but yet we cannot justly determine, who is the great Grandfather of these seditious, rebellious and King-killing Doctrines.

But now at length by tedious travel, we are at last arriv'd at *Rome* it self, and there we are told, that we shall not doubt to find the *Origen* of this pernicious Cockatrice.

Now first the Reverend Picture-maker *Ormer* assures us, that this was Dr: *Allens* Divinity; and he taxeth him highly, that men may murther their Princes; and that in his Apology for the Seminaries, he citeth the 25 of *Numbers*, and thence concludes, that Subjects may fairly take their Soveraigns and hang them up: so impious a position, and such unchristian words, that certainly could never come into the heart, tongue or pen, of any true Roman Catholick whatsoever, though I must confess Dr. *Allen* did speak a little too profusely as to the point, yet not comparably so dirtily, as he has pleas'd to quote them: He was better read in his friend *Goodman*, and I am confident that in his quotation, he mistook one for t' other; for *Goodman* indeed in his Book of *Obedience*, hath just the very

Dr. *Allen* in Apol.

Goodman in lib. *de obedientia.*

very same language, that he puts upon Dr. *Allen*, and in his Descant upon the same place: So the mistake is very easie. *Factum illud*, saith he, *quod memoratur, Num. 25. perpetuum est exemplum in omnem aternitatem, & certa denunciatio populo, ut in simili defectione à Cultu Dei, Rectores suos qui à Deo ipsos abducunt, ad furcas abripiant & suspendant; & quamquam possit videri hæc magna confusio, ut populus sibi tantum assumat, tamen quum Magistratus officio suo fungi desinit, populus ita considerandus est, ac si careret omni Magistratu, & tum Deus ipse gladium in populi manus tradit, & Deus ipse efficitur immediate eorum caput.* That fact, saith he, in the Twentieth fifth of *Numbers*, is commemorated for a standing example to all eternity, and a certain Declaration to the people, that in the like defection from the service of God, they take their Kings and Rulers, who would seduce them from God, away to the Gallows, and hang them up. And though this may seem to cause a great confusion, that the people should assume to themselves so great a power; yet when Magistrates are so slack, as to desist from performing of their duty, the people is Numb. 25.

to

to be considered, as if they had no Magistrate at all, and then God himself puts the Sword into the peoples own hands, and God himself is immediately made their Head and Conductor.

Now let us see the Doctors words, and examine the difference between them. He
Cap. 5. saith thus, *Pro Catholica Religione certare præclarum est, sed modo & tempore, ut conscientiæ lex Sacra, supremi Pastoris sententiâ dirigatur.* It is glorious, saith he, to contend for the Catholick Religion, but in good manner and time, that the Sacred Law of Conscience may be guided and directed by the sentence of the supream Pastor. And then he recites, *Deut.* 13. and *Num.* 25. and infers. *Illud autem in omnibus iis exemplis est notandum, populum non sua voluntate & impetu, ad has cædes, sed à Prophetis & Sacerdotibus commonefacti: Id quod omni Posteritati sequuturæ exemplo est, ne alias privato odio, superbia, &c. in errores ruamus, & improbitatem nostram religionis velo tegamus.* But this is to be observed in all those examples, that the people did not rush violently, and upon their own heads, into those slaughters, but as they were admonished by their Prophets and Priests; which

which may be an example to all following posterity, least otherwise by private Spleen, or Pride, &c. we fall into terrible errors, and think to hide our wickedness with the cloak of Religion.

This, as I take it, serves not to their purpose. I am sure here is more discretion and duty, than *ad furcas abripere*, to hurry them away to the Gallows; more Order and Government, then presently *suspendere*, to hang them up: And if we mark well, we shall finde that in this last Century of years, there have been more Princes deposed and murthered for their Religion, by these Protestants of Integrity, than have been in all the others, since Christs time, by the Popes Excommunication, or the attempt and means of *Roman* Catholicks. How can then the Princes of this age, walk amongst so many shelves and precipices, not so much as once opening their eyes to behold the Abyss that they have under their feet! so many heads crusht in pieces by these cruel Cockatrices, may serve as broken Masts, and shivers of a shipwrack, advanced on the Promontory of Rocks, to give them notice of their deplorable events, whose examples they still pursue; yet they look

on

on them (for ought I see) with arms across, and dally in their own dangers, like wanton Victims, that leap and skip between the very Ax and the Knife.

But the greatest tempest of tongues, which I see ready to rise against the *Romanists*, and indeed the main ground why any thing of these opinions was ever suspected upon them, was a false supposition, that *Mariana*, a Jesuite, and all the Fathers of his Society, did maintain that ungodly and treasonable position, of Murthering and Deposing of Princes for their Religion.

As touching *Mariana*, it will not be denied to be his personal fault; I say *Mariana*'s proper opinion onely; yet was he not resolute in that opinion neither, but handled it onely problematically, inclining indeed to the worst part; but yet he absolutely and dogmatically affirms it not. His words are these, *Falli possum ut humanus, si quis meliora attulerit, gratias agam.* I may be deceived as a man; and if any man bring me to a better light, I shall be thankful to him.

Secondly, His question was not for killing of Kings, but for killing of Tyrants; which something alters the case, though gives

gives too great a latitude to Rebellion.

Thirdly, His whole Order disavows his Position, and have Categorically determined the contrary.

Cardinall *Tolet* in his *Summary*, *lib.* 5. *cap.* 6. asserteth, That it is not lawful to attempt against the life of a Prince, though he never so much abuse his power; and that it is flat heresie to maintain the contrary. So *Greg. de Valentia*, *part.* 2. *q.* 64. And of the same opinion is Cardinal *Bellarmine*, *cap.* 13. of his Apology; and *Salmeron*, *Tom.* 2. expounding the Thirteenth Chapter to the *Romans*, where he referreth the act of *Ehud* against King *Eglon*, to Gods expres Commandment. So learned *Lessius*, in his Book *de Scientia & jure*, *lib.* 2. *cap.* 9. *dub.* 4. The like does *Serrarius* in *cap.* 13. Scid. *Azor.* in his *Institut.* And *Becanus* in his Answer to the Ninth Aphorism. *Greizer* in his *Vespertilio Haritico-Politicus*, confutes all *Mariana*'s Grounds; and so doth *L. Richcorni* in his Apology. Over and above all this, That opinion of *Mariana* was condemned by a Provincial Congregation of the same Society, that was held at *Paris*, 1606. And that condemnation was ratified by *Claudius Aqua Viva*, then General

General of that Order. The Doctors of *Sorbonne* likewise in the same year, declared and avowed, that it was an unlawful and ungodly position: And lastly this Doctrine of *Mariana*'s was most justly condemned by the Court of Parliament of *Paris* in the same year.

By this time, I hope, the tempest is pretty well laid: I am sure, I have been so happy as to satisfie divers of my good Friends, whom I have found scandalized at the Fathers of the Society, for protecting so villainous and treasonable a Thesis. King *James* himself in his Proclamation of the Seventh of *November*, was pleased to declare his good opinion and assurance of *Roman* Catholicks in that point, notwithstanding the horrid conspiracy then of some few.

We are, said he, *by good experience so well perswaded of the Loyalty of divers Subjects of the Roman Religion, that they do as much abhor this detestable conspiracy, as we do our selves.* Nay hear a Confession out of the mouth of the greatest adversary they ever had, that is, the Oracle of *Geneva*, upon the First of *Hosea*, and Ninth of *Amos*, *Et hodie*, saith he, *quàm multi sunt in Papatu, qui Regibus acsumulant quicquid*

Calvin in cap. 1. Hos. & in c. 9. Amos.

quicquid possunt juris & potestatis. And at this day there are most in the Papacy, that heap upon Kings whatsoever they can, of right and power. Of that, I am sure, *Geneva* was never guilty. And truly it is not a little observable, that this prevaricating *Calvin*, was pleased frequently to say, *Magis sibi placere Reformationem Scoticam quam Anglicanam*; and he gives his reason, *Corruptelis Papatus adhuc relictam esse congeriem, que non obscuret modo sed propemodum obruat purum & genuinum Dei cultum.* That he was better pleased with the Scottish than the English Reformation, because there was a heap of Popish corruption left amongst us, (that is, too much affection to Monarchy and Prelacy) which did not onely obscure, but almost extinguish the pure and genuine worship of God: That is, afforded not so fair a latitude for his fowl practises. Nay the beams of his Evangelical Sunshine, did break out pretty early too amongst us in *England*, as you may see by Mr. *Dudley Fenner*, who jumps right with the Apostle of *Geneva*, in his Fifth Book, where he gives this fearful sentence on an evil Prince, as he calls him, *Hunc tollant, vel pacifice, vel cum bello, vel Regni ephori,*

Epist. 136. *ad Cornarum.*

Feaner in lib. 5 *c.* 13.

vel omnium ordinum conventus. Let him be cut off, either privately, or by open War, or by the judgment of the Peers of the Realm, or by the assembly of States. Who says now, that *Calvin* had not a very forward disciple here in *England*? and I think he hath been pretty well followed too. But if he had lived in this last age, and had seen what people have done and suffered, he would have liked our late Reformation, as well as that of *Scotland*, and adopted our English Protestants of Integrity for his whitest Boys, and best proficient Schollars.

By all this it is plain, that *Rome* is so far from being the Author and Fountain of these Rebel doctrines, that all Loyalty is in the reputation of these Protestants of Integrity, Popery. Would you know how much they of *Rheims* condemned Treason and Disobedience? you may read in *Pag.* 301. their Notes upon the Testament lately Printed: Subjects were bound in temporal things to obey the Heathen, being lawful Kings, and to be subject to them, even for Conscience; to keep their Temporal Laws, to pay them tribute, to pray for them, and to do all other natural duties. And Dr. *Kellison* in his learned Survey, gives a

good

good reason for it: *Because*, saith he, *Faith is not necessarily required to jurisdiction, neither is authority lost by loss of Faith.* Which was the monstrous opinion of *Wickleff*, and of the *Waldenses* before, and hath since continued amongst all the greatest part of our Reforming Protestants of Integrity.

Saint *Thomas* tells us expressly, *Tyrannus non potest à quopiam, privata authoritate interfici*: A Tyrant cannot be killed by any private authority; quite contrary to the rules of *Paræus* and *Knox*, *&c.* Nay, the Canon Law it self may give the best satisfaction, where it doth decree thus, *De Episcopis vero & quibuslibet Clericis, quod nec sua authoritate, nec authoritate Romani Pontificis, arma accipere valeant, arcbatur.* As to all Bishops and the Clergy, it is clearly proved, That they can neither by their own, no nor the Popes authority, take up arms, *&c.* Nay the Canon Laws of *England*, do explain it yet more fully, as by the Provincial Constitutions in the Council held at *Oxford*, by *Stephen* of *Canterbury*, 1228. And *Anno* 8. *Hen.* 3. an absolute Excommunication is decreed against all those, *Qui pacem & tranquillitatem Domini Regis & Regni perturbant*;

St. Thom. lib. de Regimine Principum, cap. 6.

D. cret. 2. Part. Caus. 23 q. 6. de Episcop.

Provinc. Constit. Concil. Oxon. 1228.

who shall go about to disturb the peace and tranquillity of our Lord the King and his Kingdoms.

But to avoid all questions whatsoever, the General Council of *Constance* concluded, That it is an error in Faith, to maintain that Subjects may kill their Princes, being Tyrants; the words are these.

Concil. Constanc. Sess 15. *Nuper accepit Sancta Synodus, quod nonnulla assertiones erroneæ dogmaticæ sunt Reipublice statum evertere cupientes, &c. Scil. ut quilibet Tyrannus poteſt & debet licitè & meritoriè occidi, per quemcunque Vassallum suum & Subjectum, etiam per clanculares insidias, non obstante quocunque juramento, nec expectata sententia & mandato judicis, &c.* And thereupon the Council determined, *Eam esse doctrinam erroneam in fide & moribus:* Then condemneth it, and enacteth, *Quicunque doctrinam hanc perniciosissimam pertinaciter asserentes, sunt Hæretici, & tanquam tales juxta Canonum Sanctiones sunt puniendi.* The holy Synod hath understood of late, that some erroneous dogmatical Assertions have been broached, endeavoring to overthrow the Civil State, *&c.* To wit, That any Tyrant may lawfully and meritoriously be put to death by any of his Vassals or Subjects,

Subjects, even by any secret contrivance, notwithstanding any Oath, or expectation of Sentence, and command from Higher Powers. This doctrine is erroneous in Faith and Manners; and whosoever shall pertinaciously assert this damnable and most pernicious doctrine, are Hereticks, and are to be punished as such, according to the Sanctions of holy Councils.

All this I am sure, accords with the doctrines of the most ancient Fathers of the Church, as St. *Irenæus* testifieth, who setteth down amongst Heresies, to think that Kings are given to men casually, and not by the divine providence and appointment of God; and his ground was, *quia omnis potestas à Deo*, because all power is of God. And St. *Ambrose* saith plainly, *Lachryma mea arma mea, aliter nec debeo nec possum resistere.* My tears are my Arms; I neither ought, nor can resist otherwise. *Valentinian* the Emperor sent *Calligonus* his Chamberlain to threaten the said St. *Ambrose*, and terrifie the said St. *Ambrose* from his opinions, by the name of death and torments; he answered in another tune than our Protestants of Integrity have taken up; *Deus permittat tibi ut impleas quod minaris; ego*

St. *Irenæus, lib.* 5. *cap.* 14.

St. *Ambros. contra Auxentium.*

patiar quod est Episcopi, tu facies quod Spadonis. God permit to thee that thou fulfill what thou threatnest; I will suffer what belongs to a Bishop, and thou wilt do what belongs to an Eunuch. *Valentius* decreed to banish *Eusebius* from *Samosata*, the people resisted, but *Eusebius* appeased the sedition, disswaded the people, and obeyed the Decree. These were true Christians of Integrity; will you hear yet what St. *Austin* sayes further in his Sermon *de verbis Domini*? *Solomon* did fall into most grievous sins, *Ad profundum Idololatriæ lapsus atq; demersus*, He was fallen into, and drowned in the depth of Idolatry, and did notoriously, and directly contrary to Gods Commandment, to keep and marry strange women of the Gentils; *Non ingrediemini ad illas*, Thou shalt not go in unto them: besides he worshipt *Moloch* and *Astarthes*, the Gods of the *Sidonians*; yet neither Priest, nor people did rise against him, to depose him; they left it to the proper Judg of Kings, who in his wrath did appoint and raise up *Jeroboam* to ruine his Son: If any Rebel of these times could shew as good a Commission, and so immediate a warrant, he were indeed excusable. *Julian* proved

Theodoret. l. 4. c. 14.

St. *Aug. in serm. de verbis Dom. in Matth.*

proved a perfidious Apostate; yet though the Doctors of the Primitive Church, as *Gregory Nazianzen*, and others, did sharply reprove and detest his impiety, they never perswaded, nor taught the people to deprive him.

He that proclaimed the Prerogative of Kings, *Vos estis Dii*, Ye are Gods; he taught the world, that as Gods have *Summum Imperium*, the chief command, so the people are to obey; and are therefore called *Subditi*, Subjects, because of their subjection: And there were never any but Gyants heard of to fight against the Gods, and yet they perished for all their greatness: for that hand must needs wither which rudely toucheth God anointed. Now he that takes Armes against him, doth provoke the King into the field, and when the flame rageth, who can tell where the sparks will light?

And yet he that gave Kings that glory, *Vos estis Dii*, Ye are Gods, did likewise give them this caveat; that for iniquity and impiety, he would *transferre Regna de gente in gentem*, transfer Kingdoms from one Nation to another. He is the Judge of the Princes, and his Audit is dreadful, and to that alone we must leave them.

Xiphilinus in Vita M. Ant. *Xiphlin* in the life of Mar. *Antonius* telleth us, that *Solus Deus est judex Principum*, only God is the judg of Princes.

Belloy in Apol. Catthol. par. 2. *Belloy* yet more plainly, *Orationibus tantum pugnandum*, We are to fight onely with our Prayers; Armes against Princes have no warrant. *Quis est Judex si Rex transgreditur conditiones Regni? Solus Deus:* Who is Judg if the King trasgresseth the conditions of his Kingdom? onely God.

Navar. Cunerus. *Navar Cunerus*, and all the Catholick Doctors that ever I have seen, agree perfectly in this same sentence.

Now if you'l be pleased to take the pains to compare these Primitive Catholick and truly Christian Doctrines and Duties, with the opinions and practices of our modern Evangelists, and late Protestants of Integrity, which we have already deduced, you will quickly find their petigree, whether they are descended from Jesus Christ, or the Cockatrice. And truly it is worth the noting, what an *ἀυτοσάχεδις* they carry about them, how they shuffle up and down, and flutter like shot birds, to evade their duty of obedience, their oathes, and natural obligations; and sometimes speak good and godly sense, but only the better to palliate their

their more treasonable designs. As first you may see *Melancthon* in his Epitome of moral Philosophy, preach very gravely and wisely to this purpose: *Violare leges civiles seu edicta Magistratum civilium, est peccatum mortale*: It is no less than a mortal sin to violate the Civil Laws, or the edicts and commands of civil Magistrates. This is very Catholick and Christian-like; so on: *Sciamus conscientiam fieri ream, si non obtemperemus, & considera quantum est hoc vinculum obedientiæ & publicæ tranquillitatis.* We are to know that we bring a guilt upon our consciences, if we do not obey, and consider well how great and obliging this bond of obedience is, and of publick tranquillity: all this is very good still, but now comes the Killcow; *Debet autem hæc sententia de Magistratuum edictis prudenter intelligi, scilicet de iis edictis quæ non jubent facere contra mandatum Dei.* But saith he, this that I say concerning the edicts of Magistrates, is to be prudently understood of those edicts which require nothing against the Commandment of God. Then as I said before, he says, that the inferiour Magistrates may cut the throats of the Superiour, and all this for reforming of Religion, and the

Phil. Mel. in Epit. Moral. Philos.

Id. in lib. de Consil. Evang.

overthrow

overthrow of Idolatry. So that if some Justices of Peace, or petty Constables, be pleased to judg in their Consciences, that the Prince erreth in his Religion, then are they both to judg, and give Lawes to their Prince.

Nay *Luther* himself likewise, when he is in his right wits, prescribes very well matter of obedience to *Municipal* Lawes, as in his 3. *Tom.* but if you object to him *ne excitetur tumultus, &c.* then he falls into *Melanchthons* Gap; *An ideo negligetur verbum Dei & peribit Populus?* Shall the Word of God therefore be neglected, and the People perish?

Luth. Tom. 3. *Witenb.*

Nay examine the Confession of the French Church, and you will find some things very well said as to matter of obedience, but the sting lies still in the Tail of all that, as in Art. 39. *Affirmamus parendum esse legibus; solvenda Tributa, subjectionis jugum tolerandum, etiamsi infideles fuerint Magistratus:* We affirm that Laws are to be obeyed, Tributes to be payed, and the yoke of subjection to be borne, although the Magistrates be Infidels. Thus far excellent well; but that which follows spoils all, with a *dummodo Dei summum imperium integrum maneat*; and

Confess. in Prot. Gal. Art. 39.

and as their French edition hath it, *Le Souverain Empire de Dieu demeurant Touſjours en ſon entier*: So long as the chief and Soveraign Empire of God is not violated. Here is a gallant latitude ſtill for diſobedience and rebellion. Nay this deſperate *dummodo* is explained in the Articles of *Bearn*. 1571. *Dei imperium dicitur manere illibatum, cum Rex exterminata Catholica Religione, ſolam veram & puram extollit*: that is, Gods Commandments are then ſaid not to be violated, when the King ſhall have rooted out the Catholick Religion, and advanceth onely the true and pure one; that is as much as to ſay, when their own is eſtabliſht; that is Calviniſm, now called Proteſtantiſm of Integrity. And in caſe the King maintain his own Religion againſt them, what then follows? they have rods in piſs for him. *Rex à populo poteſt exauthorari per ordinum in Regem authoritatem*, That the King may be dethroned by the States of the Realm, who have an authority over him: and again, *Nec omnes Regni partes committuntur Regi, ſed tantum ſuperior Regni dignitas, cujus tamen, ſuo modo, & certis conditionibus, inferiores Magiſtratus ſunt participes, maxime officiarii Coronæ;*

Vrt. Bearn 1572.

Fol. 349.

Corona; Nor are all the parts of the Kingdom committed to the King, but onely the supream dignity; and of that too the inferiour Magistrates have their share, especially the Officers of the Crown. Then that which follows, mends the matter; *populi juramento tacita aut expressa est conditio, semper se obtemperaturum Regibus, quamdiu justo imperio rem gererent*: that is, there is alwayes in the peoples oathes either a tacit, or expreſt condition, that they will obey their Kings, so long as they command just things: which they must be Judges of too. Thus they will have one evasion or another still to cozen themselves into Rebellion. Our Oaths must onely bind us to observe and obey the King, so long as he serves God, which we are likely to be very capable Judges of. Now indeed as to all oathes of this nature, Mr. *Calvin* from his high Cathedral and Consistorian Tribunal gives this Absolution; *Quibuscunque hujus Evangelii lux affulget, &c. ab omnibus laqueis & juramentis absolvitur*: Whosoever sees the sunshine of *Geneva* Gospel, is presently absolved and discharged of all oathes, and from all snares that do inthral the conscience.

Calvin l. 4. c. 13. Sect. 21. Instit.

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It would be but to throw water into the Sea, to shew more largely how these Rebel Doctrines, are backt by the generality of those, that call themselves Protestants, that Subjects may not onely by Armes defend their Religion, but offend also: yet you may please to look into *Danæus* in his book of Politicks, and 3. Chapter, and *Peter Martyr* upon the 11 of *Judges*, and in his Common-places, and *Althusius* in his Politicks, *chap.* 35. and *page* 37. where he makes three just causes of War: 1. *Justitiæ denegatio*, A denial of Justice: 2. *Puræ Religionis defensio*, The defence of the pure Religion: 3. *Repetitio rerum oblatarum*, Recovery of goods taken away. The famous Minister *Sureau*, called *Rosieres*, who was after imprisoned at *Paris*, writ a Book expresly to prove, that it was lawful to kill *Charles* the Ninth, and the Queen Mother, if they would not obey the Gospel, that is *Calvinism:* and to this *Belforest* is a sufficient witnesse. Nay *Zuinglius* the grand Ringleader of them all, most dogmatically concludes, *Dum flagitiosi loco non moventur, totus populus à Deo punitur*, Whilst wicked men (meaning Kings and Princes) are not taken away, or remain unpunished, the

Dan. l. 6. Polit. c. 3. P. Mart. in cap. 11. Jud. & in loc. com. Althus. Polit. c. 35. p. 37.

Sureau, alias Rosiers. Belfor. l. 6. c. 102.

the whole people are punished by God. So as I begun with this Gentleman, I will even make an end with him; for I am truly weary with raking into these nasty dunghills; and so I fear I have tirer my Readers patience. But my abundant care to have the good people of *England* clearly disabused, from that abominable rebellious brood of Pre-byters, that viperous crew of Cockatrice Christians, that call themselves Protestants of Integrity, I hope will plead my pardon for all that prolixity.

And now after my so long beating about the banks of all the branches and streams of this infernal River, I am almost as far from finding the head and source of it, as I was before I begun; which proves clearly, that it is an inchanted Watercourse: But yet because I am obliged by promise, I will boldly give my guess, and you shall have it.

1. Negatively from *Rome* it cannot be; for its Doctrines, with the opinions and practices of all its Doctors, are, as we have shewed, quite contrary, and all that is said against that Church in this particular, is meer calumny. It cannot be in *Scotland*, *Low-Countrys*, *Palatinat*, or *Bohemia*, for

for they had it all from *Geneva*. It cannot be in *Geneva* neither, for it was derived thither out of *Switzerland*. Nor could *Smalcald* be the fountain, for those bitter waters were pist thither from *Wittenberg*; And *Luther* may very well pretend to have taken his watercourse, from the Conduit of *Wickleffists* and *Waldenses*; and they again have borrowed out of the broken Cisterns of Gods Church, those ancient sons of disobedience and Rebellion, the declared enemies and cast-aways of Christianity in all ages; I mean the whole gang of old condemned Hereticks, till you come up to the Grandfather of them all *Simon Magus*, who was the faithful scholler, and legitimate successor of the Traytor *Judas*, who was undoubtedly the first Christian of this crew, that now call themselves Protestants of Integrity.

And if you please to mark it, our English Protestants of Integrity that bought, and their Religious brethren the Scots that sold, playd the very same game with our late most gracious Soveraign, as that Arch-Traytor *Judas*, with his confederate purchasers did with our Saviour, the eternal King of Glory: that one would swear,

that

that reads both Stories, that they had perfectly copied out their treasons from his: and so like him besides they will be found in all his lineaments and particular conditions, that all the world may very well conclude him to be their Apostolical Father, and Prototype.

But yet God forbid that we should here set a stop to the Princely Petigree of our pure Protestants of Integrity; for the noble spirit of Rebellion, reignd sure before Jesus Christ, as well as since; and good Jewes of Integrity there were, before this kind of Christians. And now methinks I see the old Pharises, and our young ones called Potestants of Integrity, sitting very lovingly together in one Sanhedrim, and agreeing perfectly together in all points, as *Buchanan* and his Complices did since, about the Pascal Lamb. How religiously did those old Jews of Integrity murther the true Prophets of the Lord, that he had graciously sent unto them, and harkened to dreamers of Dreams; and new fangled false Prophets of the Cockatrice kind, that blew and bolsterd them up in their wickedness? Just so did our late Protestants of Integrity murther their pious, reverend and learned Prelates; as

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the Archbiſhop of *Canterbury* with the Sword, and others with Impriſonments, Exiles, and Starving.

Did not this Spirit of Integrity poſſeſs *Abſolom*, when he rebelled againſt his King and Father, and ſpoke buttered words to the people? and *Shimei* when he reviled the Lords anointed? It did ſo ſure, and the one for his rebelling, and the other for his reviling; were perfect Paterns; as well as Predeceſſors, to our Proteſtants of Integrity.

To paſs by all others (for I ſhould be infinite to enumerate all particulars) let us come to the murmuring and diſobedient *Iſraelites* in the Wilderneſs, againſt *Moſes* and *Aaron*, the Civil as well as Spiritual power; eſpecially *Korah*, *Dathan*, and *Abiram*, and you will ſwear, that theſe are lineally deſcended from thoſe: A bleſſed Off-ſpring from moſt precious Parents.

From hence let us ſtep up to *Nimrod* and his aſſociates, making Fortifications againſt Heaven, and daring God himſelf into the Field, and we ſhall ſee that whole ſtory perfectly modelled out to us by their followers, theſe Proteſtants of Integrity, in all the late Wars of Chriſtendom;

where Subjects encouraged by the Conduct of these Captains, and influence of those Doctrines, have dared to take Sword in hand against God, and his Anointed, their Sacred Soveraign: And this you will say is strange, to fight against God for Religion.

Nay let us pass the Flood, and we shall finde in the very infancy of the world, this Religion of our Protestants of Integrity, copied out to us in *Cains* lean Sacrifices; which besides his disobedience, argued more his ingratitude: And will not our *Cainists* disobey God and the King at any time, to save charges? Nothing grieves them more, than what they are to pay to God, and the King; and therefore they have instituted a Religion that will dispence with giving to neither: For to the King we are not bound, longer than we please, to pay any thing; and to give any thing to God, or the poor for his sake, is Superstition. Who says now, that our Protestants of Integrity are not of a very ancient Extract?

But yet we must trace them a little higher; who was it preached and practised Disobedience in Paradise, was it not the Serpent? and to whom was this Doctrine

of

of Rebellion first preached? to a woman; which makes all our Presbyterian Tribe still to be tampering with that sex. And as one said, that the best way to raise an Army was to press the women, for that men would follow: so they as the old Cockatrice did with *Eve*, first ensnare the simple women, and make them to drag their Husbands by the horns after them.

And upon what pretence does the Serpent work? that mankind might know Good and Evil forsooth: such specious pretences have our Diabolical Brethren now, to bewitch poor people from their duty and obedience.

Nay this Serpent too was the first Rebel that ever was, for he would have dethroned God himself: What do our Luciferian Crew endeavour less every day, making him in their Doctrines guilty both of sin and folly, and fighting against his Images and Vicegerents upon earth? So then I think We have it, this Cockatrice egg was laid in Paradise it self, and what greater Petigree can be, than from the high and mighty *Lucifer*?

Now truly to make these presumed deer children of God, thus to proceed from their

Father the Devil, may be taken for a bitterness and extremity of passion in me against that Party, and hate to their persons, which I protest before God I am clear from, (for I have and always had many of my neerest relations unhappily engaged that way) but only a detestation of their impious opinions, and more prodigious practices, which do cleerly demonstrate them to be deriv'd from the Divel, or all the world besides to be so; For the doctrines of the whole Church of Christ, have always been diametrically opposite to theirs; if they then stand upright in the sight of God, Christianity it self must of necessity fall to ground, which God has promised never to suffer.

Over and above all this, I did ever presume, the derivation of those Doctrines to be from the Devil, long before I made this strict search and inquisition into their extract and petigree; and my reason was onely this, because their positions did not at all consist with humanity; and therefore man, nor any power humane, could at any time be founder, or undertake to be defender of them.

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We have seen sufficiently already, how much these terrible Tenets do contradict both reason and Religion, Canon Laws, and Divine Revelations, the opinions of all Primitive Christians, and the practice of the whole Church: nay are they not most cleerly convinced by Civil and Common Law, nay Philosophy and Common sense. The Law is plain, *Legibus non alligati sumus*, we are not tyed to Laws; who then is capable to judge a King, that is above Laws? though it is a great part of their goodness to observe Laws, as the same Emperour declares, *Legibus tamen vivimus*; and again, *digna vox est Majestate regnantis legibus alligatum se Principem profiteri*, It is a Princes dignation to descend to oblige himself to Laws: and the reason of all this is, because he is presumed to be a living Law.

The Law again is plain, as has been shewed already, that no war can be made without the Authority of the Prince, *sine qua est læsa Majestas*; otherwise it must be treason; and this I say is a fundamental Law in every Monarchy: but it is plain our Protestants of Integrity would turn the whole world into a Democracy,

by leaving the bridle in the peoples hands, which what a pretty beast it is, when it has assembled its many heads and horns together, they best know that have felt its Arietations. We in *England* I am sure have reason to put into our Litanies, From a Popular Tyranny, *Good Lord deliver us.*

S. *August. l.* 22 *c. p.* 75 *contra Faustum.*

Nay hear St. *Austin* once more, the most ancient and learned Father of the Christian Church, how contrary to the false Principles of these Religionaries, he proceeds to back these Civil Laws, with the Law of nature it self: *Ordo naturalis mortalium paci accomodatus hoc poscit, ut suscipendi belli authoritas atq; consilium penes Principem sit*; The course of nature it self accommodated to peace, requireth that the onely authority and counsel of making War should be in the Prince: and he gives a reason; for *non est potestas nisi a Deo vel jubente vel sinente*, For there is

Cap. 76. no power but of God, either commanding or permitting: and then he answereth the objection of all those, who think they ought by force of Arms to resist their Princes for Religion, and that by the example of the Apostles; *Isti*, saith he, *non resistendo interfecti sunt, ut potiorem esse docerent victoriam pro fide veritatis occidi:*

occidi: They were not put to death resisting, that they might teach us, that it is the greatest victory to be slain for the truth. The Philosophers themselves may teach the same thing to these wretched Religionaries.

The King in the Philosophers sence, is; *Anima Corporis, Spiritus vitalis, Caput membrorum, vinculum per quod coheret Res publica, sine quo nihil Res publica ipsa futura, nisi onus & præda, si mens illa imperii detrahatur*: He is the Soul of the Body, the vital Spirit, the Head of the Members, the bond by which the Commonwealth holds together, without whom the Commonwealth it self will be but a burthen to it self, and a prey to others, if this soul of the Empire be taken away.

This was *Seneca's* opinion, and a sound proposition; for if the Soul offend the Body, the Body cannot punish it, without participation of the punishment. Neither is it a proper faculty of the Body to judge, but of the Soul and understanding: so much Philosophy as this, the very Bees understand in their little Monarchy, as *Virgil* testifieth of them, *Regem non tantum mens omnibus una; Amisso rupere fidem*; *Seneca.* *Virgil* Georg.

Whilſt the King is well, all is well and in union; but he being gone, all falls in pieces.

To conclude, Let us look a little upon the Common Law, which, if any thing, by our own Kings condeſcentions, has prov'd prejudicial to Monarchy; and its Profeſſours moſt of them, the forwardeſt Incendiaries, and the greateſt Knaves in our late troubles; yet that gives the King power and prerogative enough; for it conſtitutes him to be the body Politick, which is a dignity Royal annext to the natural body, whereby he is made Lord Paramount, and is not ſirnamed as others are, but ſtiled by the name of the Body Politick, declaring his Royal Function, as *Carolus Rex*: And to ſhew the Nature, Quality, Majeſty and Prerogative of that Body, I pray you obſerve the Circumſtances.

Firſt, It cannot hold lands in joint-Tenancy, nor endure a Partner.

2. It cannot be ſeized to uſes, and ſo limited.

3. It is not bound to give Livery and ſeizin of Lands, nor tied at all to the circumſtances of a natural body.

4. It

4. It is ſuppoſed to be everywhere, ſo cannot be Nonſuited.

5. It cannot do homage, having no Superiour.

6. That Body is ſo precious, that the very imagination onely to compaſs his death, is Treaſon, though there be no attempt at all.

7. That Body veſted in a blood, ought to deſcend; and though the natural Body be attainted of Felony or Treaſon before, yet by the acceſs of this Body Politick, he is to take his Inheritance; for that dignity always purgeth the blood, as it did in *Henry* the Fourth, and *Henry* the Fifth; for this Body was founded without Letters Patents, not onely by the Civil and Common Laws, but thoſe of Nature, and of Nations, and for the defence of the people: And if Criminal cauſes cannot diſable the deſcent, much leſs can they diſenable his Title, when it is deſcended. For the Crown of *England* is Independent; his *jura Regalia* are holden of no Lord but the Lord of Heaven: ſo it cannot eſcheat to any, being holden of none.

From

From this ſacred Fountain is all authority and honour derived: Judges are created by it, and have their Commiſſion from the King, to judge both Criminal and Civil Cauſes. The Conſtables and Marſhals Court for Arms and Honour; the Chancery for Equity, the Exchequer for the Revenues of the Crown. The King then alone appointing Judges, who is I would fain know to judge him? I very well underſtand what a Parliament means, which as it is ever ſummoned by the King, ſo their Acts muſt be judged, allowed, and confirmed by the King, before they can be Lawes; in the Senate reſts *Conſilium*, but in the King is the power and majeſty of the Realm; and he is to judge and allow, or diſallow what he pleaſeth. In fine, as the Spaniard very wittily and truly obſerves *Ni Rey Traydor, ni Papa deſcommulgado*, No King can be a Traytor, nor Pope excommunicated. There can be no Judge above the King, nor Court of Law higher than the Kings Bench, where I ſhall now be bold to leave theſe Proteſtants of Integrity, to anſwer Guilty, or Not guilty, for their future demerits;

rits; and let every one joyn with me, to ſay

God ſave the King,
and deliver him from ſuch
Treacherous Friends,
undermining Adverſaries and
Hypocritical Religionaries
as are
our Pretended Proteſtants of Integrity.

FINIS.